

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

CONTENTS.

CONTRIBUTIONS :

	PAGE
I. RELIGIOUS SIGNIFICANCE OF THE REFORMATORY MOVEMENTS IN HINDUISM.....	649
Bishop JOHN F. HURST, D.D., LL.D., Washington, D. C.	
II. WHAT IS THE PROVIDENTIAL DESIGN OF GERMAN METHODISM.....	659
REUBEN YEAKEL, D.D., Cleveland, O.	
III. THE AMERICAN REPUBLIC: A SYMPOSIUM.....	673
THE CONSTITUTIONAL BASIS.....	673
EDITOR.	
THE RELIGIOUS FACTOR.....	679
Dr. C. G. TRUSDELL, Chicago, Ill.	
THE MISSION OF THE REPUBLIC....	685
ALEXANDER MARTIN, D.D., Greencastle, Ind.	
IV. JACOB SLEEPER—A FOUNDER OF BOSTON UNIVERSITY....	691
W. F. WARREN, D.D., LL.D., Boston, Mass.	
V. JOHN RUSKIN.....	697
W. N. McLEROY, D.D., Springfield, Ill.	

CONTRIBUTIONS :

	PAGE
VI. THE CHRONOLOGY OF ISRAEL AND ASSYRIA IN THE REIGN OF SHALMANESER II.....	711
JOSEPH HORNER, D.D., Pittsburg, Pa.	
VII. DE PRESSENSÉ BEFORE THE FRENCH SENATE—A DISCOURSE ON IMMORAL LITERATURE.....	725
EDITORIAL NOTES AND DISCUSSIONS :	
OPINION.....	737
CURRENT DISCUSSIONS.....	742
The Pentateuchal Question, 742; Wounded Rationalists, 749; The Downfall of the "Decrees," 755.	
THE ARENA :	
Boston Idealism, 759; God's Beneficence in Nature, 760; The Genesis of Human Responsibility, 761; Adam's Dilemma, 762; D. D. Whedon on Freedom of the Will, 763; The Divine Appellative Church, 763; Stewardship, 764.	
EDITORIAL REVIEWS :	
FOREIGN RÉSUMÉ.....	765
PROGRESS OF CIVILIZATION.....	773
SPIRIT OF THE REVIEWS AND MAGAZINES.	777
BOOKS: CRITIQUES AND NOTICES.....	785

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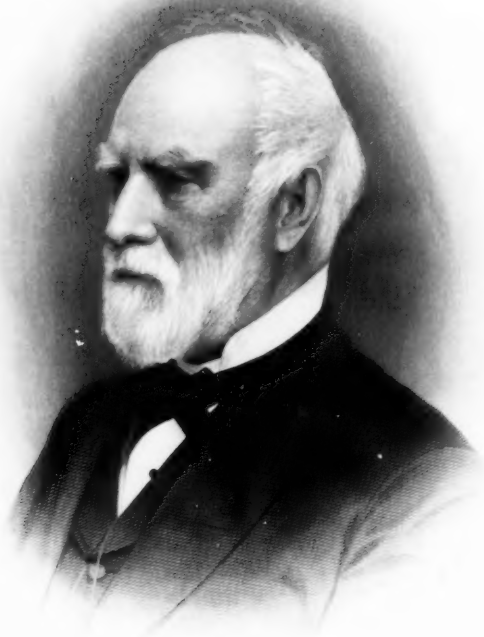
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Jacob Sleeper

METHODIST REVIEW.

SEPTEMBER, 1889.

ART. I.—RELIGIOUS SIGNIFICANCE OF THE REFORMATORY MOVEMENTS IN HINDUISM.

[SECOND ARTICLE.]

Is this new Theistic Uprising in India a spasmodic effort, without relation to the general thought of the people? Or is it a logical growth, and important to the life of India? Studied in any light, it is of vast moral and religious significance. Men of such pure life and rich mental endowments as Rammohun Roy and Chandra Sen may be charged with that vanity, confined to no age or race, which takes its supreme pleasure in molding the opinions and bending the purposes of men, and through them as willing adherents in founding a new social and religious structure. But there is a more just solution of such careers. That Dayanand, the least admirable of the Brahmic apostles, and the most unfavorable to Christianity, was a deceiver, and playing a stage-trick, is denied both by the voluntary sacrifices of his youth and his steady preaching of theism in his maturer years. When India shall have become wholly Christian, it will not be surprising if it shall appear that the bright day has been hastened, not alone by the sublime labors of Christian missionaries, with their pure Gospel from the Occident, but also, though in an inferior degree, by those grosser and weaker efforts from the very body of the Hinduism of the Orient. It is one of the historical glories of Christianity, that for its greatest triumphs it not only marches to victory by virtue of its own irresistible potency, but

that it transmutes all that is good in the hostile ranks to minister to the final achievement. There is every indication that the theists, who have laid the foundations of all the Samajes, are, like neo-Platonism and other predecessors of all Christian ages, building more wisely than they know.

The appearance of Rammohun Roy at the head of the whole theistic movement of the last half century is not the first time that better thoughts, gathering around the finest elements of monotheism, have crystallized in distinct approaches to the scriptural conception of the divine unity. As the Hindu goes back to the eldest hymns of his Vedas, he finds that they breathe the spirit of monotheism. Even the pantheism of India has its foundation in God's unity. The present Hindu idolater, when closely questioned, does not deny the oneness of the Supreme Ruler.* He holds that his many gods are only manifestations, incarnations, and material forms of the one God. Every now and then, in the better and purer periods of Indian history, a new emphasis has been placed on monotheism. Apostles of a weak form of theism have arisen and protested against the gross idolatry.

In the twelfth, thirteenth, fifteenth, and sixteenth centuries the Vaishnava reformers protested against the degradation of the original monotheistic faith. They inculcated a doctrine which was an approximation toward the Christian idea of God's unity and personality, as set forth in the first article of the Church of England: "The one Supreme God, of infinite wisdom, power, and goodness, the Maker and Preserver of all things," was taught clearly and forcibly by those four great reformers—Ramanuja, Madhva, Vallabha, and Caitanya. But the apple of gold was set in a picture of spurious silver. That this one God could descend and become incarnate in warriors, thinkers, and even lower animals, was a fatal weakness. A Supreme God of many possible descents was no god at all. Reactions came on, and the last idolatrous state was worse than the first.

The great reformer of the sixteenth century was Kabir, one of the twelve disciples of Ramananda.† He set before him-

* Monier Williams, *Religious Thought and Life in India*, pp. 475, 476.

† Monier Williams places Kabir in the sixteenth century (*Religious Thought and Life in India*, p. 476). Slater assigns him to the fifteenth century (*Keshab Chandra Sen*, etc., p. 21).

self the impossible task of fusing Brahmanism and Muhammedanism. He rejected both the Vedas and the Quran; discarded idolatry and caste; preached the unity of God; and made brotherhood, based on love to God and the practice of good works, the spiritual bond of his disciples.* His followers came from both the Hindu and Muhammedan folds, and at his death he was canonized. Shortly after him arose, in the sixteenth century, the "Luther of the Punjab"—Nanak Shah. He founded the Sikh sect, which still exists, and has its stronghold in the Punjab. Govind, the tenth Sikh teacher, impelled by the persecutions of the Sikhs by the Mohammedans, so shaped the policy of his adherents that the Sikhs and Muhammedans have ever since been implacable enemies. Thus the brotherhood became as much a fiction as that of the Jews and Samaritans. Even the Muhammedans, who have never claimed any sympathy with idolatry, have attempted the same undertaking of reconciling the conflicting religions of India.

Of the five Mogul emperors, Akbar was in many respects the greatest. He was also the most tolerant. He was the Marcus Aurelius of India. He borrowed from all the faiths of which he knew, and thus set up his fabric of the divine monotheism on Hindu, Parsi, Mussulman, Jew, and Christian foundation. He was so eclectic in his opinions that the passion gave color to his matrimonial tastes, and this "guardian of mankind," as his subjects adoringly called him, was so impartial as to take one empress from the Hindu fold, another from the Muhammedan, and a third from the Christian.

All these efforts at producing a reaction against the idolatry of India were failures. All possible zeal and voluntary poverty were employed. In vain was it declared that the original teachers of Hinduism were monotheists. There was no basis of general truth on which to build. There was no Gospel from which to learn the true incarnation; no Christian Church to serve as a model; no consecrated Christian lives in which to see the practical lesson of the divine unity in human existence.

From the days of Nanak Shah and the great Akbar, in the sixteenth century, down to Rammohun Roy, there was no serious attempt to find in the Vedas a principle of divine unity

* Slater, *Keshab Chandra Sen*, etc., p. 21.

and to preach it to the people. For three centuries the millions of India were destitute of a teacher in whom could be seen the faintest approach to one who had caught sight of a syllable of the divine oracles. It has been only in the present century, since the missionaries planted the banner of the cross in all the centers, and carried it into the very jungles, that a new race of reformers has arisen, and preached the abolition of caste, the brotherhood of all men, and the unity of God.

That there is variety in the theological bases of the four Samajes need not surprise. The three Samajes which arose in Calcutta have most affinity with Christianity. The leaders breathed the very atmosphere of the Gospel. They saw its preachers, churches, schools, and press. It was the faith of the conquerors and rulers of their country. Would these reformers ever have arisen without the practical lesson of the Gospel before their eyes? No. Take the rays from the Scriptures out of the words and work of all three, and there would be nothing left. The most eloquent periods of Chandra Sen were spoken of Jesus, while the greatest book produced by any of these theists—*The Oriental Christ*, by Mozumbar—was an attempt to give to Christ an Eastern character. The Arya Samaj, which has little to say of Christianity, and speaks of it only to oppose, arose in a part of India where Christianity is less dominant. But even its very methods are borrowed from those adopted by the missionaries. After the manner of these missionaries, its seven itinerant preachers of the Veda go through the country, pitch their tents at the melas, or fairs, and preach three or four hours a day. They are establishing an Arya college at Ajmere, and already have an orphanage in Ferozepore, and are starting one in Bareilly. The president of an Arya Samaj proposed to the Rev. Mr. Neeld to join him in opening schools among the low-caste people of Budaon.

The plausibility of the arguments of the preachers of this most hostile of the four Samajes is so well conceived, so forcibly presented, and so safely guarded that the common people are easily led astray. Some of the native members of the congregation of the Rev. Mr. Neeld told him, after hearing the preaching of the Aryans, that those preachers were Christians! What wonder? The methods which they employ—their advocacy of schools and female education, their bold repudiation of

all forms of idolatry—in a word, their strong emphasis on every thing which the new theism has in common with Christianity—are in every way calculated to make the natives regard for a moment the cause as identical with Christianity.

The most specious of all the arguments employed by the preachers of the Arya Samaj, and by the great body of Hindu people and priests who are still in the toils of the old idolatry, is the claim that all the best forms of Christian civilization and of Western culture have their real basis in the eldest Vedas. No Hindu doubts the great superiority of the new age to any former one. He knows that without the Englishman his India would be as far in the background as it was a thousand years ago. But how has it all come about? To whom does India owe even the civilization of the Englishman and even the American? To none other than to the far-back founders of his own faith.

The apostles of the Arya Samaj declare that every modern conquest over the brute forces of nature was anticipated by their seers and foretold in their Vedas. It is difficult, even when they quote these precious promises, for a dull Western mind to see the appositeness of the prophecy. But that is the misfortune of the Anglo-Saxon's dull perception. Here is where Dayanand finds the Vedic formula which lies at the root of all medical science: "O God, by thy kindness whatever medicines there are, for us they are givers of ease; and for those who are injurious, evil, and our enemies; and with what injurious ones we keep hatred, for them they are injurious." Far journeys were known—so says the founder of the Arya Samaj—to the primeval teachers of his faith.

In the chapter "Concerning Travel," in the *Satyarth Prakash*, Dayanand says that the Munis, and Rishis, and others used to travel in foreign countries. Viyash Muni, who lived five thousand years ago, and translated the Vedas, and his son Sukhdeo and their disciples, went to Patal—that is, America—and dwelt there! One day the son asked the father for knowledge, and received for answer that he must go to Hindustan and ask the raja. It is related that Krishna went to America and brought back Udalak Muni, to the sacrifice prepared by Raja Udhistir. At another time an Indian raja went to America, fought and overcame the American raja, who gave

his daughter in marriage to the conqueror. Dayanand declares that all the English knowledge of the railway, the steamship, fire-arms, and the telegraph has come from the Vedas, and that the English have only developed this knowledge received from the Aryan Vedas. In his chapter on "The Science of Traveling"* he holds "this science of rapid transit in the sea, on the earth, and in the sky as taught in the Vedas." He says: "Whatever man is a desirer of excellent knowledge, and of gold, and of other things from which his nourishment and pleasure arise, he may fulfill his desire for the acquisition and enjoyment of that wealth and success by means of the things that are written further on. Whoever, having made various kinds of steamships of gold, silver, copper, brass, iron, wood, and other things, and having added fire, air, water, as wanted, and having filled up with cargo for merchandise, comes and goes in the sea and rivers, then there is increase in his wealth and other things. Whoever spends his manhood in this way acquires these things, and cares for them, and will not die in misery. For he, being in full manhood, is not slothful."†

Dayanand explains that the vehicles for rapid transit are of three kinds—for travel on land, in the sea, in the sky. Now Dayanand says that Ashwi, found in the Vedas, means the motive power for all these vehicles! It is either fire, flame, water, wood, metals, horses, lightning, air, earth, day, night, sun, or moon! Therefore, we have the railway-car, the telegraph, the universal application of steam for "traveling." The same apostle of modern Hinduism finds in the Vedas a description of the division of the Indian railway carriage into six compartments; the speed with which it is drawn; the machinery for drawing and backing a train. He even describes a sky-vehicle. It is to rest on twelve pillars, must have machinery in sixty parts, which must be fastened by three hundred large nails or screws. If, therefore, we are destined to be blessed with comfortable and safe flying-machines, the quick-witted Aryan will be ready to say, "Did we not tell you so? Lo, it lies in the Vedas of our ancestors."

The Hindus not affected with the theistic heresy of the

* *Rig Vedadi Bhashya Bhurnika*, pp. 191-200.

† Forman, *The Arya Samaj*, pp. 50, ff.

Samajes go further than Dayanand or any of the Brahmists. They hold not only that the Vedas contain prophecies of all modern inventions and discoveries, but that Brahma is a being of various incarnations. The application of steam is a recent incarnation, and therefore is a part of the Hindu system. When the railway was introduced into India the high-caste Brahmans would not ride in them. To travel in contact with one of lower caste, and especially with foreigners, was regarded as a mortal sin. The difficulty was great. The pundits rolled their eyes in ecstatic wonder. The waiting for reply was intense. At last it came, substantially as follows: "The Vedas prophesied the railway. Brahma has undergone a new, blissful incarnation. Hurry up! Get aboard." Therefore the most exclusive Hindu can now crowd into any railway of India or Burmah, and from Bombay to the Mandalay can coolly take his tramway ticket from the dog-paw of an Englishman or an American.

Taking the theistic movement, prompted by the four great Samajes, as a whole, it must be admitted that the missionaries are greatly divided in their estimate of it. Some regard it as a great evil, promising no good. But there are others who take a more hopeful view. They can see in the three progressive Samajes, especially, some elements of advantage to the good cause of the Gospel. The Rev. Mr. Neeld finds in even the grossest and worst Samaj, the Arya, some indications of help to Christian work. I believe the latter class are correct, and for the following reasons:

1. Every thing which tends to break up the solidarity of the polytheistic mass of the Hindu faith must be advantageous to the spread of the Gospel. The whole history of the territorial expansion of Christianity shows that every disintegrating factor proved a blessing. It caused weakness, a loss of confidence, a fear that Christianity would find an entrance wherever an open door was left.

2. The reforms at which the four Samajes have aimed are not only in harmony with missionary work, but actually parts of regular missionary operation. The education of girls, temperance, opposition to child-marriage, the founding of schools, and the printing of books and newspapers are alike parts of Christian enterprise and the theistic machinery.

3. The many discussions and publications of the preachers of the Samajes relate to European topics, and familiarize the native mind with the advance of Christian nations. Every new piece of information concerning any part of the Christian world, every recognition of a direct or indirect triumph of the Gospel, is only a new reminder of what the human mind achieves when blessed with the light of the Gospel.

4. The forms of service in all the Samajes are merely feeble imitations of Christian worship. Many natives who attend the theistic service see a world-wide difference between it and the idolatrous temple-service, and, being accustomed to the new order, can never again feel at home in an idolatrous temple. The estrangement is final and complete.

5. Through the emphasis of the Samajes on the Vedas it will yet appear to the whole Hindu mind that the Vedas are empty fables, and deserve to stand beside the myths of Hesiod and the visions of Muhammed. The awe with which the typical Hindu regards the Vedas is amazing. The Vedas are in Sanskrit, and not one learned Hindu teacher in a hundred knows that language. It is to him what the Greek and Latin are to the Englishman and American. It is a dead language, and was dead fifteen centuries before the Christian era. Those who translate it, as Dayanand and others, do as they please with it. They make its *Ashwi* mean steam, and its *Patal* mean America, and the poor uneducated native must believe it. But others are translating the Vedas, and showing that even the Hindu translators have been only playing on the blind credulity of the natives. Amazing progress has been made by the missionaries, since the rise of the Samajes, in unfolding the true meaning of the Samajes. Dr. Martyn Clark, of the Church Missionary Society, has published at Lahore a most valuable series of pamphlets on the "Principles and Teaching of the Arya Samaj," in which he shows, by exact reproduction of the language of the Vedas, that the Arya Samaj cannot find authority for its principles in them, but that they teach idolatry and many of the grosser forms of the present polytheistic worship in India.* Is he not right? Is it

* Some of Dr. Clark's Lectures, which I have before me, are fine specimens of critical skill. Among them may be mentioned the following: "The Origin and Age of the Vedas," "The Justice of God," "The Nature of God," "The Knowl-

not safe to judge the tree by the fruit? Every temple in India is the natural child of the Vedas. Hence, by going back to them it is only a return to the corrupt fountain of a corrupt faith. Had the Arya Samaj done nothing else than to bring the missionaries now laboring in India to take up the Vedas for a new study, not because they are a Sanskrit classic but because of their theological absurdities, and subject them to the burning lens of Christian examination, its indirect and undesigned service would have been incalculable.

6. All the Samajes repudiate the temple. They build their own prayer-houses, or churches. Now the very sight of these new edifices is a reminder to every native passer-by that here is a structure in opposition to the temple. It is a drawn sword against the faith which underlies the Golden Temple of Amritsar and the holiest fanes of Benares.

7. The divergences among the Samajes are an open declaration of the fruitless search for unity even in a return to the Vedas. There are minor divisions among even members of the same order. When the leading teacher dies the Samaj is lost for a time. When Chandra Sen departed his Samaj lost all aggressive power. Since Dayanand's death some of his followers declare that he has come to life again. At this time there is a serious division among the Aryas on this very ground. The attacks of these Aryas on Christianity are becoming so violent as to affect even the persons of missionaries. They have stirred up mobs, who have assailed and beaten Christians. In Lucknow they have abused also the Mohammedans. Strange to say, the latter are now joining hands with the Christians against their persecutors, and say to the Aryan preachers, "You may speak against Christians as much as you like, but not against Christ; we hold him a sinless prophet, and when you attack him you will have us as well as the Christians to oppose." *

8. The brotherhood of man preached by all the Samajes is an edge of God," and "The Vedic Doctrine of Sacrifice." All these are published in Lahore, and the first four in a second edition. These little works, unfolding the inner absurdities of the Vedas, and the absolute antagonism of them to the very doctrines which the Brahmas would draw from them, would be good reading for some of the English and American admirers of the early sacred literature of India, who profess to find in the Vedas a very fine and about equal companion-work to that other Oriental work, the Old Testament.

* Rev. B. H. Badley, D.D., in letter from India.

ax laid at the root of the old Brahmic tree. All the apostles of the four theistic societies declare relentless war against the despotic cruelty of the caste system. Every word spoken against this monster must, in the end, be helpful to the Gospel.

9. The public advocacy of the moral element in education in the government schools by the savages is in the very line of missionary operation. In a recent very able article on "Moral Education for Young India," in the *Calcutta Review*, by T. J. Scott, D.D., Principal of the Methodist Episcopal Theological School in Bareilly, we find copious extracts from the *Liberal and New Dispensation* and the *Arya Patrika*, in which the government is severely attacked, not only for allowing infidel writings from Europe to be used in the schools, but for the general want of thorough ethical culture in government schools. Surely, it is no little significant that the leaders of the new Hinduism should advocate the introduction of the best ethical writings of Europe into the schools of India.

It must not be forgotten that the first stages of a movement of this radical character do not furnish the best opportunity for safe judgment as to final effect. When the Samajes shall have gained a larger following, and theism shall have become the central dogma of multitudes now in idolatrous bondage, it may come to the light that the Gospel shall reap a rich harvest among them. The theists have turned their backs upon the old faith. They do not incline to enter the Christian temple; but many of them are slowly advancing toward the outer court. Like Plato, Seneca, and Epictetus, they are unconscious searchers for the true light.

John F. Hurst

ART. II.—WHAT IS THE PROVIDENTIAL DESIGN OF GERMAN METHODISM?

FIRST of all let us define the scope of the phrase "German Methodism." It does, of course, include all that work of God which he has wrought among the Germans in America and Europe through the instrumentality of the Methodist Episcopal Church, which constitutes an integral part of that branch of the Church of Christ; but it embraces still more than that. It applies also, self-evidently, to the Wesleyans in Germany, though comparatively small in number, and not any less to the Evangelical Association in America and Europe, which claims under God the Rev. Jacob Albright as its founder. Doctrinally we may also count the United Brethren in Christ in this category, although they never based their Church organization on the Discipline of the Methodist Episcopal Church as the Evangelical Association did, and their German membership is numerically quite small. We therefore limit our present remarks to the German work of the Methodist Episcopal Church and the Evangelical Association.

After having thus stated the purpose we have in view in our paper we take a few long steps backward, to some first principles.

1. Paul very profoundly says to the Athenians: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts xvii, 26, 27. This providential arrangement, or "determination" of national "times" and "bounds," includes certainly also the Teutonic (German) nation in the divine purpose, that "they might feel after him and find him."

2. It is God's providential way to select and prepare, at certain periods of time and history among different nations, certain men, and to use them as his "chosen vessels," or instruments, to promote and execute his purposes; as, for instance, Abraham, Joseph, Moses, David, Daniel, Paul, Luther, Wesley, and many others. In some instances he also chooses nations as his instru-

ments through whom to exert certain influences and accomplish certain ends promotive of his divine counsels

3. Although prophecy sheds a clear light upon some cardinal events to occur in the unknown future, the "times and seasons," and the details of the fulfillment, are generally left either untold or enshrouded in figurative language, and hence the full understanding of them may be obtained only by a contemporaneous observation of the "signs of the times," or a subsequent review of prophecy and history combined, explaining each other.

4. When under divine providence one nation or race renders good services unto another, the nation thus served is thereby placed under an obligation of gratitude and moral indebtedness to the other. This just principle is frequently referred to in Paul's writings as obtaining between Jews and Gentiles in matters of salvation. Keeping these principles in view, we now approach our subject more directly, and will endeavor to find the proper answer to the question which forms the heading of this article.

The German race is ethnically original; its existence reaches back into the early times of the Romans, even centuries before Christ. Caesar found them in the way of his conquering march, and in making war upon the Teutonic tribes he realized that they were more than a match for his otherwise victorious legions. The Germans were then a robust, sturdy, and comparatively well-organized heathen nation, practicing the virtues of chastity, honesty, and patriotism, but also indulging some national sins that cling to them still. Their patriotic valor defeated the proud Roman invader in the Teutoburger forest; and until this day no other nation and no Napoleon could destroy this people. They stand to-day unamalgamated in their Teutonic peculiarities. And this nation sent into Great Britain one of its strongest tribes, the *Angel-sachsen* (Anglo-Saxons), which has become the dominant element in the composition of the British nation.

When the Church of England, in course of time, became vitiated in doctrine and depraved in morals, and the better portion of it almost hopelessly entangled in a "part law and part Gospel" legality, so much that even the earnest, sincere Wesley brothers sailed across the Atlantic and went among the Indians

in Georgia to convert them, in order to obtain salvation for themselves—as John Wesley afterward clearly saw it—an overruling providence employed German Moravians—Bishop Spangenberg and his godly companions—to teach Wesley what he yet lacked, namely, salvation by faith. When the Wesleys had left Georgia, and returned to England in great distress about their own salvation, it was again a German instrumentality that showed John Wesley the way of faith. He heard some one read Luther's Introduction to the Epistle to the Romans. While listening to this exposition by that great German teacher, he began to see the simple way of salvation by grace through faith, and the Holy Spirit led him, even while thus listening, into this mighty truth. His heart was "strangely warmed," and the blessed Spirit witnessed that his sins were forgiven, and that he, *even he*, was a child of God; and it is well known that from this experience of saving truth, which was also the prime moving force of the German Reformation in the sixteenth century, English Methodism appeared in the eighteenth century, and has since spread over Great Britain, and even to the ends of the earth.

Let us now take another retrospect. In 1709 some thirteen or fourteen thousand Palatine emigrants ("Pfälzer") emigrated from the Rhenish provinces to England and encamped near the city of London for a short time. About eight thousand of them were shipped by the government over to New York province, and settled along the Hudson River, where the present towns of New Palatine (Neu-Pfalz), Newburg (Neuburg), Rhinebeck (Rheinbecken), and others still testify of their German origin. Some five hundred "Pfälzer" families were sent into North-Ireland, followed by eight hundred persons (Germans) soon after, and they were "fruitful and multiplied." Their children, of course, learned to understand and use the English language.* Wesley and his collaborators found them in their sins and led them to Christ. Among them were the Heck and Emerich families. Barbara Heck and Philip Emerich (Embury) came across to New York, and, behold, in the providence of God that German woman Barbara Heck stirred up the spirit of Emerich, who became one of the earliest preachers of English Methodism in the United States.

* Kapp's *Geschichte der Deutschen Einwanderung in Amerika*, p. 91, etc.

Behold what a great fire of righteousness and holiness these historically German sparks of truth have kindled!

We now direct our attention again to Germany. After the decease of Luther, Melancthon, and other leaders, the spirituality of the great Reformation ebbed rapidly away, and a sad transformation into dry confessionism, bigoted orthodoxy, and consequent degeneration in morals took place. Later on, rationalism invaded the German universities and pulpits, and French infidelity and communism leavened the masses to a considerable extent. And the unhappy union of State and Church proved itself a great detriment to true, evangelical religion, even until this day. True, the great Head of the Church raised up from time to time godly men, such as Arnold, John Arndt, Spener, Bengel, Rambach, Francke, Zinzendorf, and others, but they could not effectually stem, much less reverse, the tide of unbelief and ungodliness, and the State-Church proved itself in general, with few exceptional instances, an iron-clad environment preventing a general revival of true evangelical preaching and experimental and practical godliness. Where a mere form of godliness is predominating, the power of godliness will be depressed, and, alas! by millions, even the form has become so discarded that many churches are almost entirely deserted, while the Christian Sabbath is turned into a day of frolic and revelry. While the ministers of the State-Church address to a great extent vacant seats, the millions enjoy the "Biergarten" and the dance. The clergy presuppose and address the masses as Christians because they have been naturally born into the State-Church, and baptized, and catechized, and confirmed, and admitted to the sacrament, according to law, by a legally appointed ministry, although millions of them afterward habitually absent themselves from the Church services; and there being not even a pretense of Church discipline, as enjoined and practiced by the apostles and the primitive Church, the church registers bear the names of hundreds of thousands of open sinners, and of all the different grades of unbelievers, even the rankest atheists and materialists. And there seems to be no power left even to dismiss from the pulpits of so-called evangelical Churches outspoken unbelievers and reckless blasphemers. Witness, for instance, the intolerable scandal of having such blasphemers as Revs. Schwalb and

Schramm dealing out unhindered their shocking stigmas upon the blessed Lord Jesus Christ, through the press and from their pulpits, in the good city of Bremen!

There exists great ecclesiastical distress ("Kirehennoth") in many respects in Germany. The better portion of pastors and Church periodicals deplore this truly pitiable condition of things in a tone of lamentation. Are these Germans to be left thus in such spiritual destitution? But who is to be the instrument in the hands of God to save them?

Let us now turn our attention into another direction. During one hundred years (1683-1783) more than one hundred thousand Germans immigrated, chiefly from the Rhine provinces, into Pennsylvania, and by natural increase swelled their numbers to at least two hundred and fifty thousand, occupying chiefly the counties of Montgomery, Bucks, Northampton, Lehigh, Berks, Schnylkill, Lebanon, Dauphin, Lancaster, York, Cumberland, Northumberland, Union, Centre, etc., in eastern Pennsylvania, and also parts of Maryland, etc.* Religious deterioration became very great among them, and Church privileges were very scarce. The demoralization produced by Indian wars, the French war, and more especially the Revolutionary War, was so fearful that Rev. Dr. Muhlenburg and his collaborators Brunnholz, Handschuh, and others, who had been sent from Halle, Germany, as missionaries, described the religious condition of things among the Lutherans as bordering on heathenism;† and Rev. M. Schlatter, who had come from Switzerland to look after the German Reformed, declared that the first native generation of them was in danger of becoming worse than the heathen aborigines.‡ Did the Saviour of all men intend to leave these Pennsylvania Germans to moral and eternal ruin? The answer to this question leads us directly into the aim of our article.

As we have already seen, English Methodism in America was started under divine Providence by Barbara Heck and Philip Emerich, and found a large field ripe for the harvest among the English population of the original colonies and their descendants. Wesley sent a few laborers into this large

* Professor Soidensticker's *Geschichts-blätter*; Fischer's *Pennsylvania Germans*, and Professor A. R. Horne's *Pennsylvania Germans*.

† *Hallische Nachrichten*, in many places.

‡ Schlatter's *Briefe*, A. D. 1752.

field. How wonderfully God blessed their labors! Bishop Asbury on his tours over the colonies and States frequently passed through eastern Pennsylvania, and preached at Halifax, Harrisburg, Middletown, Lancaster, etc. He often stopped at the house of a pious German, Martin Boehm, in Lancaster County, and became deeply interested in the German awakening and revival through the labors of Otterbein, Boehm, Geeting, and others, of which we find frequent notice in his journals. But this German movement never made much headway among the Pennsylvania Germans. These good men did not fully adopt the itinerant plan in their day. Bishop Asbury says they lacked an energetic leader.* Otterbein and Boehm were very pious and godly men, but they were no organizers or generals, such as the times and circumstances required. Asbury himself declined to enter this German field. He thought the German language would die out in twenty years in America,† and Methodism had its hands full already with the English work. Was there then no salvation for this quarter of a million of Pennsylvania Germans, who have kept their language alive even until the present time?‡ Yes, the Lord was meanwhile preparing a "chosen vessel" for this purpose.

Jacob Albright, a Pennsylvania German, and a Lutheran too, born in 1750, was converted in 1792, largely through the instrumentality of Rev. Anthony Hantz, who was one of the very few ministers who preached repentance and conversion in the Reformed Church of Pennsylvania. Soon after his conversion Albright joined the Methodist Episcopal Church, which had an English class, in his neighborhood, consisting largely of converts made through the grace of God by Rev. Benjamin Abbott, who made an evangelistic tour through the more English portions of Lancaster County about the year 1780. Albright acquired the English language sufficiently to

* "There was no master-spirit to rise up and organize and lead them. Some of the ministers located, and attended only to partial traveling labors; and all were independent."—*Methodist Magazine*, vol. vi., pp. 22, 249; Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 365-376.

† *Albright and His Co-laborers*, p. 76.

‡ One hears in our day rather more German than English in cities like Reading and Allentown, and in many rural districts exclusively. It is worthy of note that after such a long interval of time the Philadelphia Methodist Episcopal Conference proposed at their late session to establish a mission among the Pennsylvania Germans.

take part in the class-meetings. The chief reason why he joined the Methodist Episcopal Church was their excellent discipline and Church government, which he prized very highly, he being constitutionally a methodical man. But his heart went out with great solicitude toward his German brethren. He had no thought of becoming himself a preacher, much less a founder of a denomination. But one day while he was engaged in earnest, tearful prayer that God would in mercy awaken and send to the Germans true and exemplary teachers who would preach the Gospel in its purity and power, and lead them into a saving knowledge of Christ, he says: "All at once it seemed to become light in my soul; I heard, as it were, a voice within, saying, 'Was it mere chance that the wretched condition of your brethren affected your heart so much? Was it mere accident that your heart, yea, *even your heart*, was so overwhelmed with solicitude for their salvation? Is not the hand of Him here visible whose wisdom guides the destiny of individuals as well as nations? What if his infinite love had chosen *you* to lead your brethren into the path of life?'" Albright refused for some time to listen to this voice, but the divine call became stronger and louder, and the rod of chastisement was applied in such a manner that he finally yielded, and then commenced his itinerant missionary labors, in October, 1796, among the Pennsylvania Germans, calling them to repentance wherever he went. God gave him many souls, and in a few years also very efficient helpers—John Walter, George Miller, John Dreisbach, and others. Bishop Asbury still did not think it proper to approve of this German work, when, as late as 1810, John Dreisbach proposed for himself and his co-laborers to come bodily over into the Methodist Episcopal Church, if they could be allowed to go on with their German work, and form German circuits within that Church. The good bishop was still of the opinion that the German language could not exist long in the United States, and refused the offer, with these historically significant words: "That would be inexpedient." * The Bishop invited Dreisbach to join the Methodist Episcopal Church, and labor in the English

* It may be stated here that German immigration into this country was quite feeble for many years after the Revolutionary War. No one had an idea what a change would come after 1825.

language, which he could speak readily; but the latter felt that a German work was given to him and his brethren.

The Evangelical Association was organized upon the basis of Methodist theology, itinerancy, and Church polity, and this denomination followed up the Pennsylvania Germans throughout Eastern Pennsylvania, and their immigrants into Ohio and Canada, almost exclusively. Up to the year 1823 their ministers were exclusively Pennsylvanians, many of them employing the Pennsylvanian dialect in their preaching, and God blessed their labors with signal success under great difficulties, severe hardships, and persecution. And when the first half century of their organized existence was completed the Evangelical preachers had penetrated into almost every nook and corner of the German counties of Pennsylvania, and the passage was re-fulfilled which so joyously declares, "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." Many thousands have been converted to God, and the light of Gospel truth, faithfully proclaimed, has illuminated all the Churches around.

Meanwhile the great West was opened up, and immigrants by tens of thousands from the old "Fatherland" poured into it. Now it was not merely the poor peasant that came into the land, but many of the learned; men of high standing in literature and science, who founded newspapers, and edited them with ability, and made books, but who were, alas! representatives of various degrees of rationalism and unbelief, and who erected their literary fortresses in cities along the Ohio River, such as Wheeling, Cincinnati, Louisville, and on the Mississippi at St. Louis, etc., and exerted a great influence over a large portion of Germans in the cities, and also in the rural districts. The Evangelical Association still had a great work to do among the Pennsylvania German stock, and in their ranks there was, at the time we speak of (1835-50), no one well fitted to cope successfully with these strongly fortified newcomers. True, the Evangelical Association had, in 1836, established the *Christliche Botschafter*, the first German religious paper in America, and founded their book establishment in 1837, but their literature circulated almost exclusively among Pennsylvanians, and was mainly adapted for them.

Should, then, all the precious souls freshly landing upon our shores be left a prey to German rationalists and unbelievers?

It was at the close of 1828 that William Nast was in God's providence led to America, who, after a protracted penitential struggle as a troubled and heavily burdened seeker after salvation from unbelief and sin, was brought, in 1835, into the experimental knowledge of his Saviour through the instrumentality of the English Methodist Church, and felt at once the divine call to labor for the salvation of the lost sheep of this German house of Israel, and began his missionary labors in Cincinnati under the auspices of the Methodist Episcopal Church, of which he had become a member and a minister. This Church had now become convinced that the German population and language would be important factors, politically and ecclesiastically, for an indefinite time to come, in America, and was wide awake on the subject of a German mission. Mr. Nast had received a good university education in Europe, and he was peculiarly fitted, by his struggles with rationalistic doubt and the saving victory over it, and by a splendid natural gift to wield a skillful pen, to start and conduct the *Christliche Apologete*, with the beginning of the year 1839, for the spread and defense of Gospel truth among the new immigrants afore-mentioned; and by the grace of God he proved himself fully able for the combat with the foremost champions of infidelity, such as Hassaurek, editor of a paper published at Cincinnati, and an apostate Lutheran preacher, Foersch, in New York. The Lord gave Brother Nast a host of able co-laborers, who diligently co-operated, by preaching the Gospel and wielding able pens, in spreading light and truth among their German fellow-countrymen, with great grace resting upon them.

Immigration from Germany steadily increasing, these German Methodists would have been unable to do the great work alone; hence Providence led the Evangelical Association also into this great harvest-field, for, since 1850, they have been favored with men well fitted to labor among the hundreds of thousands of German immigrants with pen and sermon, and their labors in this direction have been blessed with great success, while many of their young native members have followed the general course of "young America"—into the English language.

The present German Methodists and the German portion of

the Evangelical Association labor spiritually side by side, though not united organically, with greater and better accord, and less friction, than ever before. They realize to a large extent that they are sisters, if not twins, and that a great work among the Germans has been committed unto them.

The chief items of the statistics of these two branches of Methodism in America are as follows:

GERMAN METHODISTS.		EVANGELICAL ASSOCIATION.	
Itinerant preachers.....	645	Itinerant preachers.....	1,195
Local preachers.....	383	Local preachers.....	622
Churches.....	477	Churches.....	1,790
Members*.....	53,722	Members*.....	141,853
Sunday-schools.....	886	Sunday-schools.....	2,029
Officers and Teachers.....	9,996	Officers and Teachers.....	26,038
Scholars.....	52,803	Scholars.....	165,255
<i>Chr. Apologete</i> (subscribers).....	19,450	<i>Chr. Botschafter</i>	23,500
<i>Haus und Herd</i>	7,750	<i>Evangelical Magazine</i>	11,500
<i>S.-S. Glocke</i>	26,420	<i>Chr. Kinderfreund</i>	23,000

The work which the Lord of the harvest has intrusted to these two branches of Methodism the careful reader may easily prognosticate.

Let us now turn our eyes to the reflectant influence upon the "Fatherland," as exerted by German Methodism in America. It is worthy of note that the missionary impulse of Methodism led the Methodist Episcopal Church and the Evangelical Association almost simultaneously to send missionaries to Germany, as it had a few years previously induced the Wesleyan Connection in England to commence a mission in Germany through a German brother, Mueller, who, after having been converted in London, visited his native land, and began, full of faith and the Holy Ghost, in a very humble way to bring souls to Christ, commencing with teaching children every Sunday afternoon in his own house.

Private correspondence between converted German Methodists in America and their relatives and friends in Germany produced the first thought, and resulted in expressions of ardent wishes that missionaries might be sent thither to break the bread of life to famishing souls. In the year 1849 the Methodist Episcopal Church sent her first missionary into Germany. L. S. Jacoby was induced to go there by undeniable providential indications, especially by the report which Dr. Nast brought,

* About one third of membership is English. The *Evang. Messenger* has 12,000 subscribers.

who had been sent to Germany in the year 1844 to open friendly communications with some spiritual ministers and people of the Protestant State Churches, to make them acquainted with the nature and success of the evangelistic work for the German immigrants. Having been educated for the ministry of the established Church, and enjoying intimate relations with some of the most prominent evangelical laborers, he had the best opportunities to refute the misrepresentations concerning German Methodism. He was soon invited to some pulpits, and assured by men like Prelate Kapf, of Stuttgart, Dr. W. Hoffman, superintendent in the Prussian Church, Father Gossner, and the celebrated Pastor Mallett, in Bremen, that they would rejoice to have the fire kindled on the altars of their churches by the Methodist way of leading the unconverted to Christ, although they modified their desire by adding that the Methodist brethren from America would be expected to labor as helpers to spiritual pastors of the established Church. Another providential indication was the effect of the political revolution of 1848, in consequence of which there was more religious freedom given than before, and to this was added the deep impression upon the Methodist bishops that L. S. Jacoby was specially fitted for this new and important missionary enterprise.

Dr. Jacoby commenced his labors in the city of Bremen in the fall of 1849, and six months later L. Nippert and C. H. Doering were sent out to aid Dr. Jacoby. We need not describe the beginning and spread of this work, except that it was found inexpedient, yea, impossible, to secure any permanent fruit of these missionary labors without organizing them as members of the Methodist Episcopal Church. How wonderfully this work has prospered amid many and great difficulties may be seen, in part at least, by a glance at the following statistics:

Annual Conferences.....	2	Officers, teachers, scholars..	22,223
Itinerant ministers.....	99	<i>Evangelist</i> (subscribers)....	15,000
Local ministers.....	47	Sunday-school paper (sub-	
Members.....	15,219	scribers).....	16,000
Churches.....	96	Theological Institute.....	1
Sunday-schools.....	351	Book Concern.....	1

About the year 1844 Sebastian Kurtz, a German from Württemberg, was led to Christ through the Evangelical Association in America, and returned to his native land full of the love of God and deep solicitude for the salvation of his people.

In his home he commenced to tell what a "dear Saviour" he had found, and exhorted the people to repentance. Many were awakened by his simple, fervent story of "the wonderful works of God." Numbers were converted, and forty united in a private prayer-meeting. He had similar success at other places. A letter from Mr. Kurtz, containing a report of these movements, was published in the *Christliche Botschafter* of October 15, 1846, which awakened a strong desire to send missionaries to Germany. Correspondence was opened, which resulted finally in the sending of the first missionaries to Würtemberg in 1850. The work has made its way onward through great difficulties until a better day appeared, and victory after victory followed.

We subjoin an abbreviated statistical report, as follows: *

Annual Conferences.....	2	Scholars.....	18,895
Itinerant ministers.....	60	<i>Ev. Botschafter</i> (subscribers)	13,700
Local preachers.....	28	<i>Ev. Kinderfreund</i>	17,138
Members.....	9,500	<i>Missionsfreund</i>	4,730
Churches.....	46	Book Concern.....	1
Sunday-schools.....	318	Theological School.....	1
Officers and teachers.....	1,172		

A particularly pleasant feature of the work of German Methodists in Europe is the unity of spirit and fervency of brotherly love between the Methodists, Evangelical Association, and Wesleyans, which finds frequent expression in alliance meetings, held conjointly by missionaries and members of these branches, which are attended and crowned with an extraordinary measure of the love and power of the Holy Spirit. A portentous "sign of the times" is the fact that the Macedonian cry, "Come over and help us," comes to these "Episcopal, Evangelical, and Wesleyan Methodists" from nearly all parts of the German Empire and Switzerland, so that if they could double their men and means every man and every dollar would soon find soul-saving employment.

Now the presence of about thirty thousand zealous church-members and of more than two hundred itinerant and local ministers, tens of thousands of copies of religious papers spreading and exemplifying Methodist doctrine and practice, which Dr. Chalmers called "Christianity in earnest," exerts a mighty

* These items are taken from the report of 1887; there has been a marked increase of preachers, members, churches, Sunday-schools, and papers since then.

influence, both directly and indirectly, upon the unconverted masses of the State Churches in the Fatherland. Thousands of the common people, who still long for something better than chaff to satisfy spiritual hunger, welcome this "Christianity in earnest" with open hearts and arms, and to thousands of others it is, as it were, a thorn in the flesh, though by no means an angel of Satan, but rather a good angel, smiting a spiritually fossilized Church with the "fists" of truth; and the State Church begins to awake from her lethargy, and looks over the situation, and becomes alarmed, and convinced that a reformation is needed. Evidences of this awakening are the introduction of Sunday-schools, the movement to utilize the better elements of the laity in Church work, efforts to introduce itinerant evangelistic laborers by Dr. Christlieb and others, and the earnest discussion of the depreciated condition of the Church and religion generally by conventions of clergymen and in religious periodicals, like Stöcker's *Deutsche Ev. Kirchenzeitung*, Pestalozzi's *Wächterstimme*, etc., although they arrive at different conclusions as to ways and means. And this is only the beginning of an irresistible movement upon the well fortified works of the arch-enemy in Germany.

And now, what may be the legitimate conclusions to be derived from the foregoing facts and premises?

1. That God intends to *save* and *use* the German nation for his own all-wise and glorious purposes.

2. That English Methodism, both in England and America, has been providentially placed under a strong and lasting obligation to work for the spiritual regeneration and restoration of the German race. They should never forget Spangenberg, Luther's "Introduction," Barbara Heck, Philip Emerich, and other German men and means which Providence employed to bring into existence this great religious movement called Methodism. This moral indebtedness can hardly ever be fully liquidated.

3. That God has brought into existence that Methodist work called the Evangelical Association primarily for the rescue and salvation of the neglected Pennsylvania Germans, and later on to co-operate in saving also the millions of German immigrants of recent years.

4. That God awakened and converted and called William Nast to be, under him, the instrument in the hands of the

Methodist Episcopal Church to establish German Methodism (denominationally) in America as a very efficient means to lead the immigrating Germans to Christ.

5. That the German Methodists and the Evangelical Association having the same calling, the same doctrine, and essentially the same kind of church government, ought to labor side by side in love and unity for the fulfillment of the mission to which they have been so providentially appointed.

6. That the German Methodistic work in Europe ought to be assisted most liberally by the three mother-churches in America and England; for the harvest is great, but the laborers are few.

7. That there cannot be any valid reason given why the German work in Europe should not be organically united and consolidated into one Evangelical Methodist Church; but there are many strong reasons in favor of it. God has given the Methodist branches there one work to do; they use one and the same language; they labor among the same race; they have essentially the same church government; they preach the same doctrine, and employ the same modes of operation; they have the same object, and are moved by the same Holy Spirit. And, economically considered, such a union would save a great deal of expense in building churches, etc.; and ecclesiastically it would augment incalculably the force of impression upon the German nation, and give Methodism a much better standing in the eyes of the whole German people. And last, but not least, it would be a step in perfect accordance with the fervent prayer of our blessed Saviour, John xvii, 21, 22.

And now, finally, we are prepared to state the answer to the question placed at the beginning of this article: "What is the Providential Design of German Methodism?" Answer: *To rescue the German race from unbelief and sin, and lead them into that salvation to the uttermost which fits them to fulfill their destiny in the divine plan of saving the human race.*

Reuben Yeakel.

THE AMERICAN REPUBLIC: A SYMPOSIUM.

THE CONSTITUTIONAL BASIS.*

THE civil government of the United States is a constitutional republic. Originating in popular aspiration and conducted for public ends, it was truly characterized by Mr. Lincoln as a government of the people, by the people, and for the people. Instead of exalting the individuality of the ruler, or investing him with divine rights, it interprets him as a public servant, responsible to the power that elected him to office, and emphasizes the personality of the citizen, guaranteeing him an enjoyable liberty in the pursuit of the proper ends of life, under limitations in which both conscience and judgment concur.

The basis of the unique political system is the Constitution framed in 1787, under which the presidential history of the Republic commenced one hundred years ago. The first point to be noted is, that the people are under the sovereign authority of a Constitution according to which all legislation is supervised, and all professed loyalty to the government is measured. The hold of the instrument upon the public judgment, as well as upon statesmen, politicians, and rulers, is amazing, when it is remembered that it was the product of a period of governmental incipency and experiment, and might be supposed to be unadapted in its general tenor and provisions to the present time, so different is it in spirit, achievement, enterprise, and activity from the colonial days that gave it birth. With few amendments made during a century, it is still the standard of legislation, the test of governmental policy, and the basis of the process of American civilization. No Jew ever venerated the law more than the American venerates the Constitution. It tests every thing—the republicanism of the States, the solidity of territorial constitutions, the rights of false religions, the movements of civil corporations, the morality of social and industrial institutions, and the political drift of the great body

*An eminent jurist was engaged to prepare the paper on this topic; but when it was too late to substitute another, he found it impossible, owing to a dangerous illness, to furnish the article. Under the circumstances, we had either to omit the Symposium, or supply the missing link. We venture upon the latter course.—EDITOR.

of our citizenship. Whatever it permits, sanctions, or forbids is considered right or wrong, accordingly. Tested for one hundred years, it has not been found wanting in the essentials of good government, or in the abundance of its resources, or in the elasticity of its safeguards for the exigencies that have arisen in our history. It may, therefore, continue to influence the nation in its legislation, regulate its interpretations of political teaching, suggest the best methods of political action, and determine the course of the nation in its plans for the future.

Though it may seem unnecessary, we are constrained to call attention to the fact that ours is a *written* Constitution, because it does not follow that though a government is founded on established ideas there is a written authority for its existence, and development, and history. England is a case in point. Professor Bryce acknowledges that while England is governed by a constitution it is unwritten, and historically, or, in the literary sense, it is a fiction. The Magna Charta, a written authority for liberty, is by no means the constitution of the empire, nor may the so-called palladium of liberty be found at all except in tradition, or that custom which sometimes eclipses law and determines the direction of political movements and changes. It would be difficult, perhaps not impossible, to build up a republic in the New World on the uncertain basis of an unwritten standard of law. The American is not fond of fictions, nor of ambiguities in authority. Practical in sense, moved by definite purposes, aiming at precise ends, he must have a constitution written and printed in his language, and reasonably clear of mystery and equivocal determinations. He is not transcendental enough to trust to the air, the vagueness of tradition, or the antiquity of custom; he believes in the *letter*, and knows how to extract the spirit from the verbal form. The Englishman communes with the unseen spirit of right and wrong, and legislates according to his communion. A written constitution might have saved the empire from unjust wars, and much internal mischief-making and oppression.

The American view of the necessity of a written constitution is illustrated, if not re-enforced, by the fact that the divine revelation of truth reaches the race, not through tradition, or as the result of speculation, or of alleged communion with the divine Being, but in written form, or books that, passing through

many hands since they were written, are substantially the same as when they were first penned, and still constitute the source of spiritual knowledge to all who are in sympathy with its grandeur and power. We believe in a written revelation as the source of religion, and in a written constitution as the source of government.

We think it of some importance, also, to observe that, whatever its defects or need of repair, ours is in its spirit and letter a *working Constitution*. Singularly free from all theorizing as to the function of government, and barren of all mere sentiment touching the duty of the citizen, it is the plainest, most direct, and most authoritative statement of the purposes of the Republic that has been devised. In its general import a child can understand it, though in its largest meaning it is suggestive of the profoundest philosophy of human institutions, and has called forth the deepest study of the most sagacious statesmen of the world. The Decalogue is the only instrument that surpasses it in clearness, brevity, comprehensiveness, depth of meaning, and adaptation to the race. Lycurgus never gave to Sparta a fundamental law like our document. We shall not occupy space with an enumeration of the particular prerogatives it confers upon the general government, but it may be well to remember that by virtue of its grants of power the Congress may raise armies and navies for the national defense; coin and borrow money; lay and collect taxes, duties, imports, and excises; regulate commerce with foreign nations; establish a uniform rule of naturalization; establish post-offices and post-roads; promote the progress of science and useful arts; constitute tribunals inferior to the Supreme Court; define and punish felonies committed on the high seas; provide for the organization of militia to execute the laws, suppress insurrections, and repel invasions, and make all laws which shall be necessary for the execution of the foregoing powers, or of any other power vested by the Constitution in the government of the United States. In pursuance of its delegated power the American Congress has from time to time enacted laws for the accomplishment of the purposes stated, and strengthened the government in its duties to itself and in the enforcement of law among the people.

Recognizing the fundamental character of the Constitution,

we should not forget that it is limited in its scope and operations, and is in a sense superseded in the States by Constitutions of their own. Wiser than most men in their generation, the fathers of the Republic were careful to avoid the erection of a despotism on the one hand, and of an anarchical democracy on the other. They discovered that a centralization of power in the federal government might pave the way to despotic assumption, and yet that the transfer of too much power to the States might weaken the interstate bond and prevent the development of national unity. The problem of founding a national government which should be compatible with the autonomy of the States had never been solved in political history, and the solution they reached was probably in their own minds rather tentative and experimental than esteemed an absolute achievement. The military conflict between the North and the South in 1861-1865 was a test of the superiority of the national Constitution and the subordinate but autonomous existence of Statehood under it. The result of the test was so decisive that no one now questions the validity of national authority within constitutional limits, or the rights of the States to the exercise of certain powers for their internal development and prosperity. With its evident superiority in national affairs the Congress has no constitutional right to order the suspension of the privilege of the use of *habeas corpus* except in case of rebellion or the danger of the public safety; nor may a bill of attainder or *ex post facto* law be passed; nor a capitation or other tax be levied except as specified; nor a duty be imposed on articles exported from any State; nor preference be given to the ports of one State over those of another; nor shall money be drawn from the treasury except as appropriated by law; nor shall any title of nobility be granted by the United States. Thus it is expressly stipulated that, while federal authority is co-extensive with federal jurisdiction, there are certain powers it may not exercise, and an interference with certain rights of the States is absolutely prohibited.

Lest the States might, under provocative circumstances, be inclined to usurp federal right, certain restrictions are imposed upon them by the general Constitution, and have been accepted by the States as proper and legitimate. No State may enter into a treaty with a foreign power; or grant letters of marque

and reprisal; or emit bills of credit; or impair contracts by law; or impose duties on imports and exports without the consent of Congress; or keep troops or ships of war in time of peace; or engage in war unless actually invaded, or in such imminent danger as will not admit of delays. The adjustment of the relations of the National and State governments seems almost perfect, and is vindicating itself in the harmony that subsists between the National and State exercise of authority. On the one hand the Nation is not so obscured by the State as to lose its independent and self-respecting existence, nor on the other is the State so absorbed in the nation as to be without resuscitating and progressive power.

In this exaltation of the Constitution as the exponent of political thought we are not unmindful of the fact that, as an instrument of action, defense, and progress, it is imperfect, and subject to modification in order to adapt it to the changed conditions of society and the country. As a piece of literature it is superior, and in the field of political or legal expression it is without an equal. In language it is strong Anglo-Saxon, and in spirit as positive as Old Testament commandments. The "shalls" and "shall nots" are neither few, obscure, nor ambiguous, but clear, cut, and thundered with the voice of an authority that speaks from sea to sea. Whatever others may hold, we incline to the view that it is without sophistry in its declarations and free from a double sense in its expression. It is not a proslavery instrument, though the abolitionist was prone to characterize it as a "covenant with death." It recognized slavery as a fact, and dealt with it perhaps too leniently, but in no sense as authorizing or justifying it. Even the Old Testament provides for slaves under certain conditions, but never does it sanction the institution; and Paul counsels slaves, not as justifying slavery, but as dealing with existing facts and conditions. This is debatable we know, and therefore the point is not urged. But if the Constitution, as it came from the fathers, justified the institution of slavery, all will agree that the war compelled such a modification of it as to free it from all further complicity with the hideous crime.

Much eulogy has been bestowed upon the first amendment to the Constitution, which inhibits Congress from making laws respecting an establishment of religion, and which also pro-

hibits its interference with the free exercise thereof. By this article the separation of Church and State is formally decreed, and the right of private judgment in matters of religion is secured to the citizen. In section third of Article VI. it is declared that "no religious test shall ever be required as a qualification to any office or public trust under the United States." If we should give a guess as to the origin of this provision we should say it was intended to offset the Puritanical requirements of the colonies in the days of Winthrop and Roger Williams, when no citizen could hold office who was not a member of the Church as established among them. We who glory in this liberty cannot complain of the provision; but it works somewhat to the disadvantage of our civilization, for Chinese temples and Mohammedan mosques may be as freely erected in our cities as houses for Christian worship and propagandism. Under this provision, however, the Christian Church should so advance in its control of public sentiment as practically to prevent heathenism gaining a foothold on our shores or within our borders. The spirit of toleration so manifest in the Constitution should leaven the public thought, and dispose the nation to deeds of charity, both toward its own citizens in degradation and darkness and toward all other peoples. We do not regard the Constitution as infidel because God is not named in it, for the Book of Esther makes no reference to Deity, and there are hymns and sermons that are quite barren of a recognition of the divine Being or his providence. In view of its catholicity, its recognition of human rights, its far-seeing discernment of governmental ends, its provisions for the welfare of the people, its organic stability in time of trouble, and its adaptation to the conditions of the age, we must pronounce it the most remarkable, if not the strongest, governmental instrument ever fashioned by congress or convention, and ever proclaimed as the bulwark of any civilization.

Stephen A. Douglas could not have bequeathed a richer legacy to his sons than the exhortation to study, revere, and obey the Constitution and the laws under it, for it is the sheet-anchor of the nation's hopes and the guiding star to her destiny. The Constitution! The Constitution! Let it be cherished until the ages are fatigued with the burdens of time and sink away into eternal silence.

ERROR.

THE RELIGIOUS FACTOR.

The Declaration of Independence may be taken as the religious-political creed of the American people. It acknowledges the universal fatherhood of God and the brotherhood of man. It appeals to Heaven for the justice of its cause, and supplicates the Divine favor upon the issue.

At every stage of our national history our fathers acknowledged God as the sovereign ruler of the universe, as the giver of all good, as the saviour and friend of man, by whose favor and help nations and individuals have prosperity and blessing. They were not slow to recognize these truths always and everywhere. Our revolutionary struggle commenced, and was carried on, largely in and by the churches. Ministers and people esteemed it their first duty to defend their lives, their homes, and their liberties. Sermons were preached, fasts and special services were held, and every sanction given to resistance by the men to whom the people looked for direction in religious as well as civil affairs. Every defeat drove them nearer to God, and every victory called for special acknowledgment, and was celebrated with public thanksgivings. George Washington's inaugural address is permeated with the recognition of God and our obligations to him for his marvelous, almost miraculous, support and deliverance wrought out for us in times of our greatest distress and peril, and our dependence upon him for future guidance and protection. How can any one, in the light of history, question the sincere piety and consistent religious character of Washington?

The first one hundred and fifty years of American history is comparatively meager. Battling with poverty and hardships incident to pioneer life in the wilderness, fighting with Indians and wild beasts, suffering from excessive taxation and other forms of oppression from the mother (?) country, it is not strange that the colonists, having reclaimed this country from a wilderness, making it habitable for themselves and their children, should come to regard it as their country, and that they had a right to manage its affairs to suit themselves.

Surely no one at all acquainted with the heroic and sturdy character of our revolutionary fathers, the sacrifices and sufferings that they endured, their invincible courage and never-

failing confidence in the justice of their cause, can doubt that it was their faith in God that nerved and sustained them through their long and severe struggle, and that the Christian religion was the grand inspiration and support of their convictions and aspirations.

For the defense and support of our American institutions and Christian civilization we are indebted to all nationalities and all religions more than we generally give them credit for. Only a few weeks ago English, Irish, German, French, Scotch, Italian, Scandinavian, Bohemian, and Pole all united to celebrate the centennial of the adoption of the Federal Constitution and the inauguration of George Washington as the first President of the United States. On that occasion one hundred thousand churches and three hundred thousand public schools held special services, and listened to patriotic addresses. Some of the grandest utterances of that occasion were from Irish and German, from Catholic and Jew, all vying with each other to honor the day and the man, his principles and character, and in honoring him they proclaimed their allegiance to the constitution and the civilization of this country. Not only were all religions and all nationalities represented in the struggle for American independence, but also in the later wars—in 1812, the Mexican War, and the late Civil War of the Rebellion. We made no distinction between native and foreign born, between Protestant and Catholic, between Calvinist and Methodist, but all united in defense of what all claimed as *their* flag. The present and coming generations of all races in this country will be not only native but loyal Americans as we, if they are properly educated, and they will hold the blessings of civil and religious liberty as dear, and be as ready to sacrifice and die for this government, as the purest American. We owe it to them and to ourselves to see that they have the education and the Christian culture. Objects appear different to different individuals and from different stand-points. Travelers on the same road are very differently impressed by the landscape through which they pass. Some see nothing but the great waste of forest and prairie. Others behold with pleasure comfortable homes and farms, rich fields of golden grain and exuberance of flowers. Still others mark with saddened thought and lugubrious expression the cemeteries, and dwell with apprehension upon all the

accidents of which they have ever heard or read. We are apt to charge anarchism, infidelity, Sabbath desecration, saloons—with their unmitigated evils, incapable of exaggeration—and Clan-na-Gael assassinations to foreigners, forgetting or being willfully ignorant of the facts that, if none but foreigners were responsible for these, they constitute a very small minority; that the large majority of the foreign populations of this country have no sympathy with these things, but are as much opposed to them as we; also, that the meanest and worst of these dangerous classes can be duplicated by unscrupulous American demagogues and politicians, who gladly pander to all foreign habits and prejudices in order to secure their votes, by which they hope to attain to places of power and profit.

A few statistics as to the character and extent of religious enterprise in this country will be a fitting conclusion to this article, and an illustration of the religious factor.

The New York *Independent*, May 19, 1887, gave the following table of the leading denominations in the United States:

	Churches.	Ministers.	Communicants.
Methodist.....	47,302	29,493	4,532,658
Roman Catholic.....	6,910	7,658	4,000,000
Baptist.....	40,854	27,889	3,727,020
Presbyterian.....	12,868	9,429	1,082,436
Lutheran.....	7,573	3,990	930,830
Congregationalist.....	4,277	4,090	436,379
Episcopalian.....	4,524	3,865	430,531
Total.....	124,308	86,414	15,139,854

The number of Roman Catholic communicants is a probable estimate. Universalists, Unitarians, Quakers, Swedenborgians, Independents, Jews, and several smaller bodies or denominations are overlooked or not recognized because not generally reckoned as evangelical Christians. They are, nevertheless, not to be excluded in our estimate of the religious factor of the Republic. They are not pagans or infidels. However they may differ upon some points, they certainly all agree in most, while as to moral character, enterprise, liberality, and patriotism they will average with any of the leading denominations. They all accept the Bible as a revelation from God. With one exception they acknowledge Jesus Christ as the only Saviour. They all believe in the immortality of the soul, and future rewards and punishments, of some kind, conditioned upon character.

We have no exact statistics of these numerous societies or churches. It is certainly not extravagant to claim that, including these, there were, at the above date, not less than 150,000 churches, 100,000 ministers, and 16,000,000 members. At this writing, two years later than the above, the increase would certainly justify the estimate at present to be 200,000 churches, 125,000 ministers, and 20,000,000 members. To these must be added Young Men's Christian Associations, embracing thousands who are not included in the above. They have now in the United States over 1,000 organizations; value of property held by them, \$8,944,000; annual expenses and disbursements, \$1,560,000. The number of persons attending religious services more or less regularly, not members of Churches, would justify the conclusion that more than one half of the entire population of the United States is embraced in worshipping congregations. Taking the statistics of the Methodist Episcopal Church alone, exclusive of the Church South, we had in 1888, 25,000 Sunday-schools, with over 2,000,000 scholars, and nearly 280,000 teachers.

Value of church property, about.....	\$100,000,000
Institutions of learning, seminaries, colleges, and universities.....	200
Value of buildings, grounds, and endowments.....	\$20,000,000
Number of students in attendance (1888).....	32,000

MONEY RAISED ANNUALLY.

For improvement and increase of church property.....	\$5,760,252
For support of pastors.....	8,895,077
For missions.....	1,204,676
For church extension.....	141,100
For Freedmen's Aid and Southern Educational Society.....	84,587
For Sunday-schools and tracts.....	40,371
For education (ministerial).....	88,221
For current expenses and other religious and charitable.....	2,140,031
For religious books, periodicals, etc.....	2,000,000
Total, annually.....	\$20,354,315

These figures do not embrace the Church South or other branches of Methodism.

All other denominations are pushing Church enterprise in all of the above lines with more or less vigor and success. If the Methodist Episcopal Church represents one sixth of all the property owned, money raised and work done, and church members in the United States, Protestant and Cath-

olic, which can hardly be possible, the grand total would be as follows:

Institutions of learning owned and controlled by religious denominations..	1,200
Number of students in attendance annually.....	192,000
Value of buildings, grounds, and endowments	\$120,000,000
Number of churches.....	300,000
Value of church property	\$600,000,000
Number of ministers.....	180,000
Amount paid annually for support of pastors	\$50,000,000
" " " " missions.....	\$6,000,000
" " " " other religious and charitable.....	\$20,000,000
" " " " improvement in church property.....	\$30,000,000
Number of Sunday-schools.....	150,000
" " scholars and teachers.....	12,000,000

The International Sunday-school Lesson Committee recently met at Saratoga for its nineteenth Annual Session, and reports that the estimated number of persons pursuing the course of study is 18,500,000. B. F. Jacobs, Esq., of Chicago, one of the originators of that enterprise, is my authority for saying that between 9,000,000 and 10,000,000 of these are in the United States. Surely any nation that has one half of its entire population identified in some way with the Church, as members or occasional attendants, and two thirds of its youth of school age in Sunday-schools; that holds and administers in the interest of religious institutions one thousand millions of dollars worth of property; that expends annually for improvements, charity, and current expenses one hundred millions, cannot be other than Christian.

We believe, if correct statistics could be obtained to date, that the above estimates would be under the real figures. We have made no estimate of the millions invested and the amounts annually contributed for hospitals, homes, asylums, and all manner of outside charitable work, nearly all of which originated in Christian sentiment, and are supported by voluntary contributions, exclusive of State and municipal institutions and public charity.

We must not overlook the fact that there is a very large temperance sentiment among foreigners, and that there are many Protestant German and Scandinavian churches and Sunday-schools of nearly all denominations. These nationalities are by no means backward in religious enterprise; indeed,

they contribute annually for all religious purposes in proportion to their means, and in many cases *per capita*, more than the English-speaking people. They love liberty and education, and will unanimously resist any tampering with our public schools, or division of school funds for sectarian purposes. They hate anarchy and infidelity, and are mostly sober, industrious, law-abiding citizens, who appreciate the blessings of Christian civilization, and contribute in all possible ways to its advancement. They sustain periodical literature in their own languages, and have several colleges and theological schools. The controlling religious sentiment of this republic is Protestant Christianity. The fundamental political idea of this country is, as tersely expressed by the immortal Lincoln, a government "*of the people, for the people, and by the people.*"

The institutions founded by our fathers or called forth by the exigency of the times, and which are ever to be maintained at any cost as the bulwark of our civil and religious liberties, are free church, free schools, free press, and free speech, manhood suffrage, an untrammelled ballot and an honest count. With these all encroachments can be resisted, and all proper reforms accomplished. Any man who opposes or violates any one of these is a common enemy, and dangerous to the peace of the State and the Christian religion. Every one who honestly accepts and faithfully conforms to these is entitled to respect and protection as a citizen and a brother. Only those who stand by these are worthy to be accepted as citizens of a free republic.

Protestant Christianity stands for these, and the American Republic guarantees these to every citizen. May both continue to increase and extend their influence and power as long as there are men on the earth who love truth and liberty and hate error and oppression. "What God hath joined together let not man put asunder."

C. S. Truscell

THE MISSION OF THE REPUBLIC.

Nations as well as individuals have a divinely appointed mission. Israel was called to preserve and transmit the worship of God, and prepare for the coming of Christ. Greece had a mission in art, science, and philosophy. To Rome was assigned governmental solidarity and the development of law. Modern civilization is pervaded by elements derived from these nations. Others never realized their mission, or, having proved false to it, lapsed into barbarism. Of modern nations the mission of the British empire seems to illustrate the progress of a people to greater freedom and a better life through Christianity and commerce. The spread of these through colonial enlargement and various evangelistic agencies seems a part of its work.

The fathers of this Republic believed it had a special mission. Events since their day tend to confirm this idea. Whether its territory remains within present limits, or extends from Fundy's Bay to Behring's Straits, and from Nicaragua to the North Pole, the diversity of national life within its bounds, the favorable structure of the government, our genial climate, fertile soil, and varied products, the marvelous development of our resources, the increase of our manufactures and inland commerce—all taken in connection with the deliverances already accomplished for us and our increasing weight in the councils of the nations—indicate a mission unsurpassed.

The idea of government, both in Church and State, which it is the mission of such a country to teach and illustrate, is important. While ideas of government of the people, by the people, and for the people are winning their way among old-world nations, we, ourselves, have not in practice reached perfection. The Constitution of the nation and those of different States have been amended, and the end is not yet. The same may be, in substance, said of the constitution and outward government of the Church. The fathers of our Methodism, wise in their day, and divinely led, adopted a polity suited, in view of their surroundings, to wide and effective work. They brought back to the Church much of the outward organization, and, better still, the spirit and consequent triumph, of apostolic Christianity. But, more than is realized by many, Church

polity in our own and other denominations has already changed in some of its details. Neither Christ nor his apostles enjoined any exclusive form of government. Attachment to the old, without regard to present highest efficiency and surroundings, is as foolish as is needless change. Most Protestant Churches have in good part risen above the popish notion that ecclesiastics have sole right to govern the Church. We recognize that the laity are privileged to be as holy, and to labor with as much judgment for the glory of God, as preachers, and women as much as men. And yet mediæval distinctions in these respects between members and ministers, and between men and women, linger among us. The governmental mission of the Republic to those within its pale is to realize more fully the sacred sovereignty, the essential equality and responsibility of the people, and their right to participate in all that relates to the management of affairs both in Church and State.

The outward mission of the Republic is to liberalize the governments of other nations. To do this we need not enter on an armed crusade. The indirect influence of our example, institutions, and prosperity is already a mighty force in other lands. Every-where men are now disposed to inquire, and think, and trace effect to cause. It is true of the Republic, as of the Church, "a city set on a hill cannot be hid." More than one nation has caught the spirit of our people, and more or less perfectly incorporated it into their laws. Others are feebly groping in the same direction; while still others tremble with throes which presage an effort to throw off the yoke of tyranny. In this direction our mission is to illustrate to the world the value of freedom and free institutions, and, as a beacon, guide the nations to realize the same for themselves.

More especially is this true of the evangelistic work of the Church. On its religious life rests all the good there is in the nation. To successfully maintain it among ourselves we must labor to diffuse it among others. Not by indirection alone, but by immediate personal effort, and by systematic and vigorous organization, should this be done. It is not enough that religious sentiment should pervade our constitution and laws, and our Church and life-work. Our mission is to make this efficient in the instruction, elevation, and salvation of mankind. Of nations, as of individuals, God says, "Them that honor me will

I honor." As righteousness alone exalts a nation, our people should recognize that their true glory is to be found established in this, and their highest mission to diffuse its blessings to the ends of the earth. Regarding every man as a brother, created in the divine image and redeemed by Christ, it should be our pleasant task, in the spirit of the good Samaritan, to minister to the need of our farthest off as well as our nearest neighbor. When the American mind becomes bathed in this atmosphere we shall realize a political and religious power that will speedily make all things new.

Space allows only brief reference to the mission of our land in literature, science, and art. In these respects we may yet rival the palmiest days of the past, and possibly surpass them. Recognizing the rights and real dignity of the individual, and the majesty and sacredness of law, we have already somewhat shown what the untrammelled mind can do in these directions. Discoveries in science, inventions in art, and advance in the higher walks of literature have never, and nowhere else, been so rapid. Our scenery, history, and institutions; the struggles, hopes, and fears of our people represented in form and color, in beauty and in glory, as the original and vigorous American mind can present them, and made subservient to moral and spiritual culture and elevation; this, it is to be hoped, will be no small part of our mission.

Yes, moral culture and spiritual elevation. Not theoretically perfect constitutions nor forms of government, not intelligence nor wealth, not extent of territory nor increase of population, not military prowess nor exhaustless resources—not any one or all of these can be regarded as comprising and securing a mission worthy of this Republic. Others, great in these respects, have gone before and have been wrecked. It is only as we aid in molding for good the destiny of humanity, as we exert our mighty energies in ameliorating the condition of mankind, in redeeming the world from ignorance and sin and renewing it in knowledge and in holiness, that we can conceive or realize a mission worthy of the great American Republic.

It is unwise to ignore the hinderances against such a mission. A powerful and unscrupulous hierarchy, losing ground in the old world, has fastened its eyes, and is largely concentrating effort, on this Republic. It would destroy our systems of edu-

cation and suppress freedom of inquiry, freedom of speech, and freedom of the press. It holds that the magistrate should receive investiture from the priest, and the State be subject to the pope. Strikes and strife between capital and labor, between grasping and selfish monopoly, and honorable manly industry, too often occur. Intemperance, the prolific source of so much poverty, crime, and misery, still rears its hydra head, and the smoke of the distillery darkens our skies and poisons and pollutes our atmosphere. Did we look only on the darker side of affairs there are many fruits of man's fallen nature to discourage, to almost cause despair.

Besides immovable faith in the omnipotent reign of Heaven's love for man, the past history of the Republic encourages us. In the Colonial period, during the Revolution, in the times of transition from a loose confederation of colonies to the adoption of that Constitution which binds separate States into one grand nation, during the rebellion, when the life of the Republic was at stake, in the period of reconstruction which followed—at all these times destructive influences were at work arousing ghastly speculations quite equal to, if not greater than, any which now threaten. And yet a gracious providence marvelously wrought our deliverance. The ignorance, impiety, venality around us, the small amount of self-sacrifice and consecration to God among even good people, tempt us to over-estimate a past golden age. Washington and Asbury—the fathers of State and Church—shed a luster on their times which seems to make the present quite inferior. Those days did produce noble specimens of patriotism and Christian heroism. But it does not follow that the hope of the nation was any brighter then than now. No one acquainted with the facts of history can doubt that, with all its defects, and they are many and great, the present outlook is better than before. We are fascinated with the glory that gilds the mountain tops of the past and overlook the dense darkness of its dark valleys. In those days men who had hope in God and the mission of their country had also much of the opposition and oppression which make wise men mad. Dark forebodings of the future were theirs, even while they toiled and prayed and sacrificed for interests dearer than life. How comparatively peaceful and prosperous are our times! How many doors of usefulness open! How

many evils have been corrected, and how many laboring with intelligent zeal and love to help on every good cause in Church and State, in the nation and the world! The Jerusalem Church enjoyed themselves in the smile of the Lord, unmindful of his order to "go into all the world." The persecution that drove them out they thought was ruin. It only served to spread the fire, and illuminate and save themselves and others. So in the dark days of the rebellion, men's hearts failed them with fear when they saw the dismembered fragments of the Union rushing, as they thought, to destruction. What lamentations over the good times gone! Alas! they were hard, rough times, cursed with the sum of all villainies. But after the war how beautiful the dawn of a better day! The thunders that shook the earth and rent the sky passed away, and an atmosphere more fresh and clear, and a larger store of good from a land enriched with martyrs' blood, ensued. What a testimony for God and man was given by those who gave their lives for the life of the nation, and what an inspiring hope as to the future!

True, in this free land popery and infidelity have remarkable opportunity to manifest their nature and tendencies. But while evangelical Christianity is awake, and free to combat their errors, and is advancing in a ratio twice as fast as the population, there is little to fear. One hundred years ago popery and infidelity were relatively stronger in North America than now. Then the Churches had one communicant in thirteen of the population. Now there is one for every six. Nor need efforts toward right relations between capital and labor alarm us. Our great capitalists and corporations were never so much disposed to treat those in their service with fairness and render a just recompense. Never more than now has the interdependence of capital and labor been so well understood, and a spirit of sympathy and loyalty and an earnest effort toward right adjustment been so well and intelligently practiced. Self-interest is leading many of our large corporations to consult the well-being of their employees, and to honor the Lord's day by avoiding unnecessary labor. The ravages of intemperance are not only arresting greater attention, but there are wiser and more determined and successful efforts than ever to end them. Notwithstanding the opposition of

foes and the blunders of friends, the cause of temperance, by local option, legislative restriction, and constitutional prohibition is steadily advancing. Our Sunday-schools, and nearly all the benevolences of the Church, now so productive of good, were scarcely dreamed of one hundred years ago. For these millions of money are given, and the intelligent, earnest services of increasing millions of our wisest and best men and women. The work of the highest Christian education is receiving more and more attention. The tone of fashionable society and politics is steadily rising. No avowed blasphemer can secure the suffrages of any considerable number of people, and no production that reviles the name of Christ has any market value, while one hundred years ago infidelity largely ruled our educated classes, and the overthrow of Christianity was thought at hand. Surely, if the fathers of the Republic had reason to be hopeful of its mission, their children have a thousand-fold more so!

If our material resources have augmented at a rate never before seen, our educational and spiritual forces are advancing more rapidly. Best of all, we are beginning to realize the importance of our work in these directions, and to address ourselves to it in some measure commensurate with that importance and with our resources. What has been done only evidences our energies and indicates what we may yet do. If in the brief period of the past we have redeemed from savage wildness such an empire as now constitutes the Republic, what may we not accomplish when this favored land is brought more fully into the loving service of Christ! If in so short a time the Church has risen from such small beginnings to its present magnitude, what may we not anticipate when all who are called Christians become, in truth, witnesses for God and workers in his vineyard! Such we may humbly and yet confidently hope is, and is to be, the mission of the republic.

Alexander Martin.

ART. IV.—JACOB SLEEPER—A FOUNDER OF BOSTON
UNIVERSITY.

It was in London thirty-three years ago that I first met the man whose honored name I have placed at the head of this paper. At that time he was in his fifty-fourth year, a striking specimen of manly strength and beauty. Well do I remember the impression produced by his genial spirit wherever he moved, and the naturalness with which among his acquaintance the central place was instinctively accorded him. He was on a journey, and to him as to me the scenes about us were new and full of interest. Our association was for a few hours only, but in those few hours his radiant nature so disclosed itself that I could never again think of him as a stranger. Then, as ever, he was the intellectually alert, highly informed, broad-minded, warm-hearted, unassuming Christian nobleman—as much in place in royal palaces as in the humblest home of want. Had I never met him again, I am confident that I should have remembered him as a man possessed of rare and beautiful powers, the whole harmonized and transfigured by a joyous Christian piety.

Four years later, unexpectedly appointed to the Bromfield-street pastorate, I was given new opportunity to sun myself in his genial and luminous spirit. Had I been older and wiser than I then was I do not know how I could have commanded the courage to attempt to minister to his experienced and instructed mind, or how I could have permitted him to call me his pastor. As it was I was ever conscious of the incongruity, and well content if I could only feel that as his assistant and representative I was effectually carrying forward our common work. In the inexperience of those years I found many a kind and considerate friend, but of him I must say that he seemed nothing short of a wise and affectionate father. From those days to the present hour a picture of his kindly features has had a place, not only in my heart, but also upon my study wall, and so in a kind of spiritual partnership we have wrought and thought together.

In 1861 a divine voice summoned me away, and for five years the ocean rolled between us. In 1867, however, in ac-

cordance with a leading equally divine, I was again permitted to take my stand beside him, and to share in labors of precious interest to us both. At first it was the reorganization and up-building of the oldest theological seminary of the Church. Two years later, with his brave colleagues, Lee Claflin and Isaac Rich, he was ready to engage in a vaster and more courageous enterprise, and to assume the responsibility of becoming an original corporator of Boston University. Twenty years ago, the twenty-sixth day of May, the thought become a deed. On that day the charter of the proposed university received the signature of the governor, who by a felicitous fitness of things was the Honorable William Claflin, son of the oldest of the three who bear the name of founders.

Let us pause a moment at this year of the founding of the university, 1869. It is a favorable point from which to make an observation.

Mr. Sleeper was in his sixty-seventh year, though seeming, as usual, at least a decade younger than he was. Admirably had Providence prepared him for the opportunities now opened before him. In his own land he had been called to superintend educational work of every grade, from that of a Sunday-school to that of the oldest of the American colleges. In England he had investigated the endowed charity schools of London with the same care as he had the ancient universities of Oxford and Cambridge. He had assisted in planting in Ireland, at Belfast, a noble institution of learning, a college under wise and evangelical leadership. He had participated in the organization of the New England Education Society, and had now served in its Board of Managers fourteen years. As a state-appointed overseer of Harvard University he had participated in the government of that institution twelve years. Of Wesleyan University he had been a trustee twenty-five years, and at this very time was president of its corporation. I have been told that early in his trusteeship in that institution, in a critical moment of its history, his brave words and braver deeds were the chief factor in averting an apparently inevitable disaster. In 1869 both Lee Claflin and Isaac Rich were members of the same board. All three were also members of the corporation of Wesleyan Academy at Wilbraham, where successive disasters from fire had called out the beneficence of

each. At this time Mr. Sleeper had been a Wilbraham trustee nineteen years. The same faithful three were also closely associated in the financial and general administration of the Boston Theological Seminary, an endowment for which they were seeking to create. Lee Claflin was the president of its board, Mr. Rich vice-president, Mr. Sleeper treasurer. With such burdens already upon their shoulders, and with a keen solicitude to take no step which should in the least embarrass or delay the development of these already existing and most important educational institutions of their Church in New England, it was certainly an act of uncommon courage, a proof of magnificent faith, that these three men should have given each other the word which created Boston University. The critical word was spoken, and though Mr. Sleeper was constitutionally the most cautious and conservative of the three, he was ready as soon as his colleagues were ready, and in all the struggling years which followed he never once wavered in his loyalty to the cause.

Twenty years have now passed. Two of those immortal founders were early taken away, Mr. Lee Claflin in 1871, Mr. Rich in 1872. A little younger than either, Mr. Sleeper has been spared to guard the work of all, to lend it his ripest thought, his shaping hand, his benedictions of love and charity. In this sacred service every quality of his noble character has been of signal value. His business sagacity has helped to conserve and increase the endowments which his own generosity helped to create. His never-failing cheerfulness and trust in God were sheet-anchors to the institution in the dark months which succeeded the disasters of the great fire and money panic of 1872. His experience in other institutions was a source of wisdom in the planning and management of our own. His trained and ripened power of gauging men, his delicate tact in dealing with them, his hospitality to new ideas, his sunshine of spirit and winningness of personal manners—all have contributed to the harmony and beauty and strength of our results. Amid it all, however, he ever bore himself with a modesty so genuine that at the least allusion to the importance of his services he was liable to blush with an almost maidenly confusion.

All in all, considering his ever flowing generosity, his per-

suasive personal influence in developing other patrons of learning, his perpetual encouragements to individual students and teachers, his services to educational interests both within and beyond the frontiers of the Christian world, it may well be questioned whether any other New Englander of business calling has ever rendered to the cause of Christian education a more vital, far-reaching, and enduring service.

Of Mr. Sleeper's strong natural endowments, of the rare perfection of their equipoise, of the secret of their harmonious development, the limits of this paper will not permit me to speak. I here consider him solely with reference to Christian education and his services thereto. In passing, however, I cannot refrain from saying that great Shakespeare, in sketching his highest ideal portrait of combined manliness, sincerity, freedom, judgment, generosity, employs no word which here falls short of beautiful embodiment:

"His heart and hand both open and both free,
For what he has he gives; what thinks he shows;
Yet gives he not till judgment guides his bounty."

The trustees of the University, in attempting an expression of their esteem and love and sense of personal bereavement, have used the following language:

Mr. Sleeper was a man of noblest mold. Both the greatness and the balance of his endowments were remarkable. With kingly energies of will, he was as gentle as a child. Though possessed of exceptional wisdom he was ever in the modest attitude of a learner. Gifted with rare emotional susceptibilities, he was never the slave of passion. An admirable harmony of great powers and resources was the most striking of his personal characteristics.

A nature thus rich and large needed, in order to its full development, a life-aim high and worthy—motives of abiding strength. These came to him as they have come to so many others, in and through that mysterious working of God's Spirit whereby the penitent soul, believing on Jesus Christ, is set in joyous personal communion with the heavenly Father, and lifted to a range of life which is divine in its hatred of evil, and heavenly in its enjoyment of the good. In consequence of this genuine and conscious consecration of himself to the working of God's will each commonest act came to be invested with something of superhuman dignity and worth. His fellowship with the Father of lights environed his very being with that serene and vital atmosphere in which all sweetest graces of character are brought to

blossom. With such an irrepressible interior life it was more than easy for him to find his daily joy in speaking words of kindness and working deeds of love.*

How marvelous the period which this one life has covered! Born less than three years after the death of Washington, Mr. Sleeper was permitted to see the planting of nearly every educational institution of the country. At his birth there was as yet in the United States not one institution entitled to the name of an organized university. Not one of the theological seminaries of the country, now numbering one hundred and fifty, had then been chartered. Not one of our fifty law schools had then an existence. Of our one hundred and seventy-five medical and pharmaceutical schools but three were then in being, and those in their feeblest beginnings. Of all our scores of normal, scientific, artistic, commercial, military, agricultural, and technological schools, not one had yet been projected. A few feeble colleges and struggling academies constituted the only equipment of the Republic for the higher education.

Behold the changes effected in a single life-time! Those few and feeble colleges are become to-day three hundred and fifty in number, and among these are at least a half dozen any one of which has greater endowments and a larger student-

* The following biographical data will be prized and should go on record. Mr. Sleeper was born in Newcastle, Me., November 21, 1802. Orphaned at the age of fourteen, he was placed under the care of an uncle at Belfast. Here, under the ministry of the late Gershom F. Cox, he was led to enter upon the Christian life. In 1825 he came to Boston, at first for surgical treatment; but soon engaging in business he made that city his permanent home. He was an influential member and the last surviving original incorporator of the Wesleyan Association—a body formed for the maintenance of a New England Methodist newspaper, and eventually erecting a building for denominational head-quarters at an expense of \$300,000. He was chief benefactor of the New England Methodist Historical Society, and gave \$20,000 for the endowment of the Wesleyan Home for Orphans and Destitute Children. Eleven thousand he gave to the New England Conservatory of Music. He was one of the most generous benefactors of the People's Church and of the Boston Young Men's Christian Association. The number of churches he helped to build or to relieve from debt no one can tell. It is estimated that his contributions toward the establishment and endowment of Boston University amounted to little less than \$400,000. No good cause appealed to him in vain, and he was one of the men who *invited* appeal from persons of judgment and character. During the war he was one of Governor Andrew's council, and rendered the commonwealth and country precious services. In 1884 he was a delegate to the General Conference of the Church. His peaceful demise occurred March 31, 1889.

body than had the total number of American colleges at the date of Mr. Sleeper's birth. Moreover, at present, each passing year the educational capital of the country is increased by millions, and greater gifts are coming than any that have come. Whence this munificent and ever-augmenting tribute? Whence these multiplying institutions established to instruct and refine humanity? The answer is not far to seek. It is given in the deeds and consecrated lives of just such men as we here honor.

On the monument to Isaac Rich in Mount Auburn stands cut in marble the word of Christ to Peter: "That take and give, for Me and for thee." In one obvious sense this language applies to Mr. Rich with a fitness peculiar to a single calling, but in its deepest and truest significance it would equally apply to his friend. Happily for us, and happily for the world, Mr. Sleeper came early to the insight that all giving, in order to be truly Christian, must be an expression of personal fellowship with our loving Lord—must be done, not for him alone, nor for ourselves alone, but even as he himself so touchingly voices it, "*for Me and for thee.*"

Graciously did the heavenly Father order the circumstances of his closing hours. It was given him to leave each of the institutions he had loved and helped in a condition of greater prosperity than they ever before had known. It was a fitting time to say, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

For a little the coveted translation seemed to linger, but it was only that for a little he might further receive a reverence which earthly children alone could tender, and might further enjoy the ministries of an affection as yet unmatched. At length, in perfect serenity, his long bright day of earthly life was ended, and in the solemn quiet of a holy Sabbath evening he was summoned to the joy of his Lord.

"The great Intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome there."

William F. Warren.

ART. V.—JOHN RUSKIN.

EVERY race and age, if not every nation, has its poets and prophets. Whether they are sent of God directly, or are the product of the highest forces and best tendencies of a people, matters not. In either case, if their mission is not one of blessing, it is because the people will not receive their message.

Like the potencies of nature which are ever struggling for higher and clearer expression, and find it in flower, fruitage, odor, form, beauty, so genius and goodness seem to be like products of the mental and spiritual potencies of a people, modified, of course, by environment, and differentiated by the relative persistency of the different forces struggling within them for mastery and expression.

The name of John Ruskin has been before the literary public for more than forty years, and commands as much interest to-day as ever. He is the expression of the broadest and highest culture of the Anglo-Saxon race, and of the English tongue; along the lines of sociology, art, and polite literature. Known best as the literary exponent of art, he is by no means a specialist, but is equally at home in sociology and economics, and occupies no mean place in scientific and theological studies. A tireless student, highly gifted by nature, having had every advantage of scholastic training in youth and manhood, inheriting an ample fortune, he has had the gifts, taste, time, means, and opportunities, to pursue lines of investigation and study open to but the favored few; that he has faithfully improved them, his various and voluminous works—comprising almost half a hundred volumes—attest.

His influence in the departments of study to which he has devoted his life is, perhaps, unequaled by any other writer in the English language. Not that his theories are all accepted by artists, or political economists, or Churchmen; the æsthetic, economic, or religious world; but, like the subtle influence of the sunlight when poured upon the earth, or the fragrance of a flower when breathed into the air, mankind are influenced by him and his teachings, while they declare his sunrays to be full of dust, and his perfume to be mingled with offensive odors. Part of this influence is due to the originality

of his thought, part to his candid spirit and evident familiarity with the subjects he treats, and part to the charming clearness and beauty of his literary style. No writer ever clothed his thoughts in finer garb. In clear, forceful, and graceful expression he is without a peer in English prose. Strength and beauty are the pillars which support this temple, as they did that of old. A temple in whose walls every stone is a gem, flashing prismatic hues; all as fair, and pure, and many-colored as the mosaics adorning St. Mark's in Venice, which he so graphically and worshipfully describes.

True, at times he permits his rhetoric to dazzle himself, and his imagination to run riot; but these are mere sportive sallies, the exuberance of conceptions which fill his mind, and overflow from it like falling sheets and torrents of water from an overflowing fountain, or like the rainbow-spangled spray of a cataract as it dashes itself over a precipice. But usually his style moves on like a majestic river, crystal clear, winding amid beautiful and continually changing scenery.

The Beauties of Ruskin can never be crowded into one volume. Attempt to gather all his flowers and you must gather every thing upon the sward, and instead of having a few bouquets you will have winrows of perfumed loveliness. The whole meadow is bespangled and variegated with color, and fragrant with every perfume. It is like a California road-side in the spring-time.

The effect of this style upon the reader is marvelous. It fires his imagination and arouses and stimulates every power of his soul. One has said: "Naturally I have no poetry in me; figures of speech fly from me; but when I read Ruskin he so excites me that they throng upon me, and beautiful, too, as troops of angels."

His finest writing is not found in his earlier works. *Modern Painters* contains hundreds of fine passages; so does the *Seven Lamps of Architecture*, *Stones of Venice*, and many of his smaller works; but his most vigorous, compact, forceful, and expressive writing is found in his later works, in many of his lectures, and especially in *Fors Clavigera*; or, *Letters to Workmen*. These abound in gems of thought and expression. Satire, invective, pathos, poetry, beauty, and force are everywhere present. The nearer he approaches the insanity which

overtook him a few years ago, the brighter and more glowing is the splendor of his style. The star of his genius blazes brightest as it hangs in poise between sanity and insanity. Here the fire of his ardor, the holiness of his anger, and the most vivid of his thoughts are found in their intensest forms and most forceful utterance.

Ruskin's style is the farthest possible removed from any thing like rhapsody or "windy wordiness." It is not in the least like that of Krummacher, or Christmas Evans, or even Jean Paul Richter. There is no brilliancy in it like the brilliancy of the opium-eating De Quincey, or even like that of S. T. Coleridge, as illustrated in *Christabel* and the *Ancient Mariner*. It is simple, healthful, direct; removed alike from verbosity and an over-condensation. Smoother than Macaulay, simple as Addison, he always uses the exact language that expresses his meaning—enough words and no more. He says he never uses a word which he has not weighed thoroughly. He knows its root, its history, its development, and precisely what it expresses. This makes his meaning always clear. There is nothing esoteric, nothing secret, hidden away behind the frankness of its bright and glowing face, as it shines forth upon his page. There is nothing there Janus-faced, nothing diplomatic or capable of two interpretations. All is as clear, frank, and honest as himself.

It may be asked, What is the practical worth of any thing Mr. Ruskin has written? We have all long known of his literary merit; but is there any other merit? Is he not an impractical visionary? and is any thing he has written valuable, either in art or economics?

He has been, and is by many, considered untrustworthy as authority in these, and in other things. Even his literary attainments and work have been most unmercifully criticised. His descriptions of nature are said to be overdrawn; his theory of art foundationless; his dissertations upon political economy the ravings of a semi-madman; and his biblical exegesis and theological teaching, heterodox.

It is not the purpose of this paper to defend either Mr. Ruskin or his theories, but to point them out, show what they are, and how he has treated them; leaving them to defend themselves and the reader to draw his own inferences and form his own conclusions concerning them. It is worthy of remark, how-

ever, that the beauty of the world, nay, of all things, is in the see-er. To the dull, unimaginative mind, all description that rises above its own level will seem overdrawn. A poet can only be interpreted by a poet. Mr. Ruskin sees beautiful things where others do not, and he sees them because he has larger and keener eyes than others. He describes what he sees, and without doubt the description seems to himself tame indeed.

There is a single stand-point from which Mr. Ruskin must be judged. *He is a teacher of ethics. A moral philosopher.* This is the root out of which all his opinions and theories grow. He looks at every thing from the moral stand-point; a stand-point the central object of which is the most elevated, æsthetically cultivated, morally perfect, in every way developed, disciplined, refined, and purified human being. *Man*, and his development in nobility and true manhood, is always his ideal. Art is nothing only as it pertains to and helps in this; only as it expresses man's aspirations and conceptions along the lines of his moral and spiritual nature, and his struggles after a higher perfectness. It is highest and best when it expresses the purity and elevation of our nature, as nature about us expresses the elevation and purity of the Godhead nature. Therefore, that art which is nearest to nature, which is most like nature—as far as it is possible for art to be like nature—and which represents that which is good in man, is the best art; because it is just these qualities that represent God. This must, therefore, be the only criterion of truth and beauty, and hence the only standard of true art; that which appeals to the higher and nobler within us, excites and develops it, and not that which appeals to the base and vile, and develops it. True art is the expression of truth, of love, of faith, of aspirations after the godlike and the divine. That art is base, no matter what it shows of the dexterous hand, or brilliant execution, which represents and ministers to pride, to vanity, to the sensual and fallen part of our nature. So it is, in his theories upon sociology and economics, *Man* is the central object, and not material wealth; man developed and cultivated, in his moral and spiritual nature as well as his physical, intellectual, and æsthetical. He is, therefore, opposed to every thing in our civilization that dwarfs man, physically, mentally, or morally;

all that makes him a mere drudge, a beast of burden, or brutalizes him in the least; all that does not elevate and refine. And, as he believes our modern mechanical industries and forms of commercialism do debase man, he is opposed to them.

The same thing is true concerning his views of modern science. He judges it from the same stand-point and applies to it the same tests. He is as merciless in his criticisms of Tyndall, Spencer, Huxley, and that school, as he is of the art of the Renaissance, or of Doré, the modern stage, or the whole school of political economists, from Ricardo to John Stuart Mill. In all things he must be judged of from this same stand-point. Any other judgment does him injustice. This explains all his peculiarities, and gives him his true place in art, in literature, and in sociology.

Mr. Ruskin's criterion of the value of a work of art is not what the multitude think of it, but that which the refined and cultivated few think. The standards of art are the opinions of such persons, tested by time, and accepted by other persons of a kindred class, and only received by the many upon this testimony. The people who admire the gloss of a garment, or some tricks of the brush, or loudness of color in a painting, and pass by some work that reveals the most noble conception or most perfect truth because it is devoid of these, are not judges of art, and their opinions are worthless.

We must remember always, that his idea of a refined and cultivated person embraces moral and spiritual culture as well as intellectual and æsthetical. He says:

Every kind of knowledge may be sought from ignoble motives and for ignoble ends, and in those who so possess it it is ignoble knowledge, while the very same knowledge is, in another mind, an attainment of the highest dignity, and conveying the greatest blessing.*

All true art, in his estimation, has a religious basis, and is impossible without religious faith. All other is an advertisement, more or less, of human vanity, and an exhibition of immoral quality. The true master never, in his work, purposely advertises himself or his skill.

In the reading of a great poem, in the hearing of a noble oration, it is the subject of the writer and not his skill, his passion

* Preface to Second Edition *Modern Painters*.

and not his power, upon which our minds are fixed. We see as he sees, but we see not him; feel with him, judge, behold with him, but we think of him as little as of ourselves. Do we think of Æschylus while we wait upon the silence of Cassandra, or of Shakespeare while we listen for the wailing of Lear? *

His definitions and dissertations of truth, power, and beauty, are all based upon these principles. Truth of clouds, of mountains, of light, of space, etc. Beauty is the expression in material form of the attributes of God. Beauty is therefore based upon that which is godlike, and whether seen in inanimate form, or vital life, or wherever it may, it is always proclaiming its origin, and the nature of him who called it into being. Nothing, therefore, that is not of this character can have a place in true art, or contribute to its mission, save as it is introduced to bring out in clearer light these qualities.

This explains his *Seven Lamps* which are to guide in architecture—sacrifice, truth, power, beauty, life, memory, and obedience. Both material and work should represent an expenditure of means; not of money only or chiefly, but an expenditure of toil, of brain, of heart; of the soul and life, with its mightiest efforts and agonies, put into the work. Things made by machinery are not real art, because there has been no expenditure of heart and soul put into their production.

The work should be truthful. All imitation of real material is an abomination; imitation, especially in the material of a church edifice, is worst of all. It is a lie blazoned on the face of God's temple, where we should expect only truth. "Obedience," he says, "is that to which polity owes its stability, life its happiness, faith its acceptance, and creation its continuance." All true greatness is signalized by obedience. "Gravitation is less quietly, less instantly, obeyed by a grain of dust, than it is by the sun and moon; and the ocean falls and flows under influences which the lake and the river do not recognize." †

It was these principles which so arrayed him against the art of the Renaissance. It was no longer the expression of true faith, nor of pure character. It was material as well as feeble and false; it told alike of the decay of virtue and genius, and was blighting in its effects. The Egyptian, Greek, and Gothic

* Preface to Second Edition *Modern Painters*.

† *Seven Lamps of Architecture*.

shafts were types of the political and religious faiths of each people, but their combination in the Renaissance was a type of nothing but the lack of all sincere faith. The Egyptian, a group of columns supporting one capital, was a type and expression of absolutism; the many under the dominion of the one. The Greek single column and capital, the type of personality, standing by itself. The Gothic, the many united, yet each doing its own work, representing the Christian idea of brotherhood under the one head, Christ Jesus.

In the *Stones of Venice*, and in the fifth volume of *Modern Painters*, Ruskin traces this decay of faith and its effect upon art. The earlier periods, while less delicate in finish, were characterized by a vigor, energy, and naturalness of execution, altogether lost in the later periods. Both its architecture and its painting proclaimed this decay; a decay not confined to Venice, but one that spread its blight over the whole of western Europe. And this notwithstanding the revival of learning and the quickened intellectuality of the age. Indeed, the quickening of the intellect is of itself valueless, save as it is occupied with elevating and refining subjects. He says:

We usually fall into much error by considering the intellectual powers as having dignity in themselves and separable from the heart; whereas the truth is, that the intellect becomes noble or ignoble according to the food we give it and the kind of subjects with which it is conversant. It is not the reasoning power which of itself is noble, but the reasoning power occupied with its proper objects. Half of the mistakes of metaphysicians have arisen from their not observing this; namely, that the intellect going through the same processes is yet mean or noble according to the matter it deals with, and wastes itself away in mere rotary motion if it be set to grind straws and dust. If we reason only respecting words or lines, or any trifling finite thing, the reason becomes a contemptible faculty; but reason employed in holy and infinite things becomes, herself, holy and infinite.*

Nothing can surpass his abhorrence of much of the art of Claude, and Nicolas Poussin, nor of that of many of the Dutch masters. His comparison of Angelico and Wouvermans is most marked. Wouvermans is carnal, Angelico spiritual; Wouvermans's pleasures are earthly, Angelico's are heavenly. Both are deficient. One lacks spiritual perception, the other perception of the human; because of this both lack healthful energy.

* *Stones of Venice*, vol. iii.

He divides the masters of painting into three schools—purists, naturalists, and sensualists. The purists leave out all the evil.

They gather the grace, light, life, and holiness out of what is presented to them, and leave the rest. . . . The faces of their figures express no evil passions; the skies of their landscapes are without storms; their prevailing color is brightness, and their *chiaroscuro*, fullness of light.*

To this class belong Angelico, Hembling, Perugino, Francia, and Raphael, in part. To the second, Michael Angelo, Leonardo Da Vinci, Giotto, Tintoret, Turner. Raphael, Titian, and Rubens belong to it in part. Murillo, Rembrandt, Teniers, and many others, belong principally to the sensualist school.

The naturalists are the best. They combine the spiritual and the human. If they portray the base, it is as a background to throw into clearer light the pure and holy. Titian's "Magdalene" is a red-faced, coarse, ignorant, animal woman; but by being painted in such manner, the power of Christ to transform and save the lowest stands forth all the clearer, and the painting itself becomes a sermon. So with Dürer's "Knight of Death" and his "Melancholia."

The decay of faith is first marked by decay of work. Fresco takes the place of mosaic; classic forms supersede the purer Gothic forms; so-called science and scientific rules take the place of the hand guided by genius, sentiment, and faith; work becomes mechanical instead of spiritual; the character and energy of the individual workman are lost; sculpture and architecture, and finally painting, minister to and advertise human pride and vanity. The tombs of the Doges of Venice began to represent the greatness and glory of the man, and were advertisements of their petty ambitions, wealth, attainments, and various vanities, instead of representing themes of eternal moment, which were those of the earliest art and the object of its mission. Self became foremost, the sensual prevailed; art set it forth and appealed to it. When Tintoret painted the presentation of his wife and children to the Madonna, they were put into the foreground and himself hidden away, while an air of humility, awe, and worship characterized all. But Rubens, in painting a similar scene, puts no reverence, no awe, no worship into it. His wife is the Madonna, his youngest son is the

* *Modern Painters*, vol. v.

Saviour, his father-in-law is Simeon, and himself Saint George. The mosaics in Saint Mark's portray scenes of supreme happiness, the resurrection of Christ, and his triumph over the grave and kindred subjects, but when Rembrandt would represent a scene of supreme happiness he paints himself seated at a table, his wife on his knee, a glass of champagne in his hand, and a roast peacock on the table ready to be eaten.

Rising between the infancy of the Reformation and the palsy of Catholicism—between a new shell of half-built religion on one side daubed with untempered mortar, and a falling ruin of outward religion on the other, lizzard-crannied and ivy-grown—rose on its independent foundation the faithless and materialized mind of modern Europe, ending in the rationalism of Germany, the polite formalism of England, the careless blasphemy of France, and the helpless sensuality of Italy. . . . The whole body of painters necessarily fell into the rationalistic chasm. The evangelicals despised the arts. The Roman Catholics were effete or insincere and could not retain influence over men of strong reasoning power. . . . Artists became men without belief in spiritual existences, and without hope or affections beyond the grave.*

They painted on, but only in a commercial way, and the results were, shadows which proclaimed their origin: naked bodies; bloody martyrs with heads cut off; twisting limbs in judgment scenes; battles which portrayed beastly passion and cowardice; in a word, every thing low and sensual, debasing painter and people alike. The true mission of art had failed, because true and noble art was not.

The mission of Ruskin was to check this tide of death. To show its deathly quality, and to call men back to that which is true, pure, noble, and beautiful, though still human; not advertising its human weakness, but making it a background to bring out in clearer light that which is tender and divine, thus making the ministry of art a ministry to elevate and bless mankind, and not to degrade and hurt them. Whether correct in all his principles and teachings or not—whether he has missed the true nature and mission of art or otherwise—no man in modern times has done more to call attention to it, and doubtless much of the improvement in the later schools of painting and architecture, both in Europe and America, is due, directly or indirectly, to Ruskin.

The same principles guide him in his sociologic views. He

* *Modern Painters*, vol. v.

is as much a political economist as an art critic, and has written thereon almost as extensively. He is generally reckoned an extremist and visionary in this realm. He is opposed to steam and its application to machinery; to iron manufacture in most of its forms; and to machine work in all of its forms and of all kinds. The shriek of a steam whistle arouses him to battle, his wrath becomes hot, but it is a wrath that is born out of love for humanity. He believes the industries of the world, as revolutionized by steam and modern mechanical inventions, instead of blessing mankind curse them. The laborer becomes a serf. The division of labor dwarfs his powers. The greed for gain and struggle for existence, along with the hypocrisy and unbelief which prevail, debase and brutalize his nature.

He claims to be a disciple of Carlyle, and like him is bitterly opposed to the doctrines of *laissez faire* and the whole school of modern political economists. But he is no socialist or communist. His theories are Christian in spirit, if not practical. He is entirely free from all the vagaries of Tolstoi and that impractical school. He believes in the right of personal property, which he defines to be "the good things which a man has honestly got, and which he can rightly use," and says:

Extremes of luxury may be forbidden and agony of penury relieved, but nature intends, and the utmost efforts of socialism will not hinder her intention, that a provident person shall always be richer than a spendthrift, and an ingenious one more comfortable than a fool.*

He says: "Political economy is neither an art nor a science, but a system of conduct and legislature founded on the sciences, directing the arts, and impossible except under certain conditions of moral culture."† That which is called political economy he defines to be "the investigation of some accidental phenomena of modern commercial operations, and untrue in these. . . . The maintenance of a state is the support of its population in healthy and happy life." Therefore the object of political economy is "the multiplication of human life at the highest standard," and that highest standard is the most perfect body, mind, and moral nature. Its supreme, central object, therefore, is *man*, and not *wealth*. The material things which conduce to this end are alone proper objects of pursuit.

* Preface to *Munera Pulveris*.

† *Munera Pulveris*, chap. i.

Wealth consists in things essentially valuable. Value is the life-giving power of a thing, and is twofold: intrinsic and effectual. Cost is the quantity of labor required to produce a thing; price the quantity of labor which its producer will take in exchange for it. Cost and price are commercial conditions. Intrinsic value is in the things themselves and not their use, and does not depend upon the market price. The production of effectual value always involves two needs: first, the production of a thing essentially useful, and, second, the production of a capacity to use it. When these come together there is wealth; when they do not there can be no wealth. "No noble thing can be wealth save to a noble person." A horse is useless to one who cannot ride, a painting to one who cannot see.

He groups valuable things under five heads: 1. Land, with associated air, water, and organisms. 2. Houses, furniture, and instruments. 3. Stored or prepared food, clothing, and medicine. 4. Books. 5. Works of art.

The value of land depends upon its fertility, healthfulness, and beauty. If properly cared for it is the most precious of property. The value of buildings is found in their strength, convenience, size, location, and architectural beauty. The value of furniture and instruments, in their power to assist in human labor of head or hand. Of food, medicine, luxuries, in their essential, æsthetic, and ethical qualities. Of books and works of art, in their preservation of facts, and in their ability to excite noble emotion and intellectual action. The province of society is to foster good literature and art, and render it acceptable to the people.

Money is a documentary expression of a legal claim. If it were all destroyed the world would be neither richer nor poorer. It cannot be arbitrarily multiplied. Riches consist in the claim which any one may have upon the wealth of the world, and may be limited by either legal or moral restraint. When the few are rich and the many poor society is in an unhealthy condition. The distribution of riches he divides into selection, direction, and provision. Selection provides for ownership—says who shall own the things; direction provides for authority over labor; provision provides for the accumulation of capital.

The whole of political economy, he holds, is contained in these three things, and he amplifies them in accord with his

humanitarian and moral ideas. Things hurtful to man have no value. Rum, fire-arms, and munitions of war are worse than valueless, and their manufacture waste. Things machine-made, houses, cloths, utensils, imitations of works of art, have but little value in developing the human mind or heart, or adding to the sum of human good, and are, therefore, of very limited worth. "Wealth does not consist in the accidental object of a morbid desire, but in the constant object of a legitimate one."

A man's power over his property, he contends, is fivefold. Use for self, administration for others, ostentation, destruction, or bequest; and possession is only found in the first, and is sternly limited to shelter, a little food, a few clothes, a few books, a little admiration of works of art. About all one can do with property is to administer or maladminister it, or become a curator of what he imagines to be his.

Wealth must always be to a people a variable quantity and quality, depending upon the number of persons who have a capacity for its use and appreciate the different things which constitute it, and consists in the relation of these things to the following questions: What is the nature of the things it has? What is their quantity in relation to the population? Who, and how many, hold them, and in what proportions? Who are the claimants upon them, and in what proportions? What is the relation of the thing to the currency? The things held may be profitable or useless: food, clothing, books, houses, works of art; or sky-rockets, gunpowder, chromos, or rum. The more it has of the latter the poorer a people are. So that the laws of a true economy do not depend upon demand and supply, but principally upon what is demanded, and what supplied.

He denies utterly the wage fund theory, is opposed to interest upon money, and favors a rent only sufficient to keep up the wear and tear of property and pay its tax. He contends that labor is not limited by capital, save by the capital of heart and hand. Capital is the product of labor, and is valueless without it; and if all of it was swept from existence labor could produce it again, as it is constantly increasing it now.

Space will not permit a further amplification of Mr. Ruskin's theories of political economy. The reader will find a full discussion of the subject in his *Munera Pulveris* and *Fors Clavigera*, with ample illustrations and various puttings of the case.

These theories are so at variance with those generally received that they have attracted but little attention from thinkers ; but, true or false, they are an attempt to take the science of political economy out of its utter materialism and supreme selfishness, and re-assert the grand old truth that it is "righteousness exalteth a nation," while "sin is a reproach to any people," and a declaration that the solution of all social and economic problems must be found in the application to them of the principles of the Gospel of Jesus Christ.

He attributes the miseries of the slums, the debasement of the people, the poverty and suffering, the wretchedness and cruelty, the seething mass of moral rottenness and death, to the practical infidelity which declares in practice that God's laws are right in theory, but the devil's laws are the only practical ones in business, and to what he deems the imbecile and wicked social and economic order of the present times. Living is more expensive, life more burdensome, poverty and want more prevalent, the people more brutalized, because

The greater part of the labor of the people is spent unproductively; that is to say, producing iron plates, iron guns, gunpowder, infernal machines, infernal fortresses floating about, infernal fortresses standing still, infernal means of mischievous locomotion, infernal law-suits, infernal parliamentary elocution, infernal beer, infernal gazettes, magazines, and pictures. Calculate the labor spent in producing these infernal articles annually, and put against it the labor spent in producing food ; the only wonder is that the poverty is not tenfold what it is.*

He believes that government should be so far paternal that it should foster the healthful pursuits of a people, preventing hurtful ones ; that every manufactured article should be required to be of good workmanship and material, and that it should never be sold for less than cost of production ; that a minimum price should annually be set upon all things, according to locality, cost of production, and transportation. This would prevent underselling, imperfect manufacture, and the demoralization which grows out of a conscienceless competition.

He is not in favor of a democratic form of government, but of an aristocratic one. He believes in a ruling class, ruling because of qualification to rule ; and a lower class, removed alike from serfdom and sovereignty.

* *Fors Clavigera*, vol. i.

Mr. Ruskin is an eminently devout and religious man. In earlier life he was strictly Evangelical, and is still so in a large measure; but his views have widened as knowledge has increased, and in his later writings there is a seeming departure from his earlier faith, yet it is but seeming. There is a breadth and sweep of moral vision that is very wide, but he never loses his reverent spirit, veneration for God's word, or spirit of love for God's creatures. Nay, these rather increase, and because they do he is unsparing in his castigation of the Church when it fails to measure up to its care of, and work for, the best interests of mankind. *Sesame and Lilies* furnishes fine illustrations of this, as well as numberless passages scattered through all his later works, where he shows a loss of respect for a good deal of the so-called Christianity of the day, as many earnest and broadly cultured men do. Many of his expositions of Scripture are novel, but they are valuable and suggestive. They are conceptions from an independent stand-point, and as such are worthy of careful study.

When you take up a work of Ruskin you may be sure that you will find nothing in it to lower your moral tone, but every thing to stimulate and elevate it. Whether you agree with him or not you will be impressed with the fact that he is no ordinary man, but one of profound thought and learning, candid, honest, and sincere. He believes what he advocates, and is imbued with reverence for God and love for his fellow-men. A spirit strong, tender, loving, and true, you cannot read him without in some measure partaking of a like quality of spirit. No man of the century will leave behind him a greater or more beneficial influence in the lines of his pursuits and teaching than he. Charming in style, beautifully poetic in thought, a diction that is the admiration of the English-speaking world and the ornament of the English tongue; with a thoroughness of culture in æsthetic and literary lines unequaled, allied to a spirit philanthropic, tender, loving, yet strong; a devoutness like that of an olden prophet, and a heroism and industry unsurpassed, John Ruskin stands forth an honor to his race and a benefactor to mankind.

W. V. McElwry

ART. VI.—THE CHRONOLOGY OF ISRAEL AND ASSYRIA
IN THE REIGN OF SHALMANESER II.

It is the purpose of the following paper to show the actual agreement of the biblical and Assyrian chronology for the period embracing the first twenty-one years of the reign of Shalmaneser II. (B. C. 860-839). There will thus be established the general accuracy of both accounts. So far as may be necessary for this purpose the events in the history of Judea, Israel, Assyria and Syria, or Damascus, will be synchronized.

For this synchronization it is of importance to settle the question, "Was A-ha-ab-bu Sir'-lai Ahab of Israel?" Assyriologists for the most part affirm, George Smith seems to deny. Rev. D. P. Haigh suggested that the geographical name should be read "Su-hala, or Sam-hala, or Sav-hala, a kingdom near Damascus."* The phrase occurs but once; namely, in Shalmaneser's Karch (Kurch) monolith account of the battle of Karkar (Qarqar, Aröer), fought in the sixth year of his reign.

Schrader† renders this account thus: "Karkar, my (his) royal city, I destroyed, laid waste, consumed with fire, 1,200 chariots, 1,200 horsemen, 20,000 men of Dad'idri of Damascus; 700 chariots, 700 horsemen, 10,000 men of Irchulin of Hamath; 2,000 chariots, 10,000 men of [A-ha-ab-bu Sir'-lai] Ahab of Israel; 500 men of the Guaen; 1,000 men from the land of [Mu-us-ra-ai] Egypt; 10 chariots, 10,000 men from the land of Irkanett; 200 men of Mantinubaal of Arvad; 200 men from the land of Ursanat; 30 chariots, 10,000 men of Adunuba'al of Sizan; 1,000 camels of Gindibuh of Arba; . . . 100 men of Bahsa, son of Ruchub of Ammon; these twelve princes he (that is, Irchulin of Hamath) took to his assistance, advanced to join combat against me." It is important to keep in view that the head and front of this alliance was Irchulin of Hamath. So Smith: "Irchulena, king of Hamath, having summoned his allies to his assistance," etc.‡ The Assyrian defeated them, and writes: "14,000 of their troops I slew." He here and in the two other accounts claims that twelve kings were opposed to him (apparently not including Dad'idri), but

* Smith, *Eponym Canon*, pp. 189, 190.

† *Cuneiform Inscriptions and the Old Testament, Eng. Translation*, vol. i, p. 186, etc.

‡ *Assyria from the Monuments*, p. 50.

names only eleven persons. In the inscriptions on the Black Obelisk he claims to have slain 20,500; in the Bull Inscription the number is 25,000,* a variation for which no reason is given.

The fact may be emphasized that neither A-ha-ab-bu nor Sir'-lai have been elsewhere found among the cuneiform inscriptions, and also that Israel is never elsewhere represented by Sir'-lai. The unchallenged names of Israel from the time when first referred to are, according to Schrader, "mat Bit-Huuri"—land of the house of Omri; or "mat Huuri"—land of Omri; Sa-mi-ri-na—Samaria (pp. 178, 179). These names are used from the time of Shalmaneser II. to Sargon, after whose reign the land is never again mentioned (p. 181).

On the same Black Obelisk on which he gives an account of this very battle of Karkar, Shalmaneser himself uses the expression "abal Hu-um-ri-i"—son of Omri—to identify the king of Israel who, twelve years afterward, paid him tribute. That he should use a name to designate Israel never before and never afterward used for that purpose, nor indeed for any purpose, since it is never again found, is altogether incredible, and the interpretation is absolutely unsupported by any other evidence. It may, therefore, fairly be doubted that either Ahab or Israel was intended by the "great king" in the Karch inscription. Neither of the names is orthographically the same as the Hebrew אָחָב, Ahab, and יִשְׂרָאֵל, Israel. A mere inspection proves that, and no reason has been given for the difference.

Starting, then, with this usage and this palpable difference in the two names as valid presumptions against the assumed identifications, we proceed to consider the statement that this prince, in addition to the 10,000 men, sent 2,000 chariots; the most numerous contribution of this arm of military service made to the league. That Ahab of Israel should furnish 2,000 chariots may at once be pronounced incredible. The traditions and fundamental laws of his kingdom were against their accumulation, and his country was unfavorable to their employment. Of the 1,700 which David captured he retained only 100, and Solomon, at the zenith of his power and prosperity, had but 1,400 chariots (1 Kings ix, 19; x, 26). The Philistines, who held the level country along the sea-coast, had numerous chariots, as had also the peoples to the north of Israel; but that

* Smith, *Eponym Canon*, pp. 103, 109, l. 6. 7; pp. 110, 166.

Ahab could send 2,000 chariots, and suffer this loss in addition to the 10,000 men without its being noted in the biblical account, and yet feel strong enough to undertake the recapture of Ramoth-gilead, seems impossible. The highest number contributed by any other ally was 1,200. So-called Egypt, where chariots abounded, sent none, an omission which gives rise to a suspicion that "mat Mu-us-ra ai" may not be Egypt at all. It is not denied that Israel had chariots, for at a later date we read that the Syrians destroyed all the chariots of Jehoahaz except ten. The objection lies against the number (2,000) as incredible in a king of Israel, but not at all so if said of a prince or king from another part of Syria, as of Irehulin of Hamath, or of a king of Phenicia or Philistia. It must also be remembered that this battle of Karkar had nothing whatever to do with the alliance existing between Ahab and Ben-hadad, even on the theory adopted by Schrader, since the men and chariots were sent to aid the king of Hamath and not the king of Syria, and all attempts to make this a part of the arrangement with Ben-hadad must, for that and other reasons, utterly fail.

Further, it is admitted that the chronology of the period, as gathered from the biblical history, is inconsistent with this exposition of the great king's statement. Neither will it harmonize with the order and time which subsequent events require, as these are understood by Assyriologists generally.

Thus, Shalmaneser states that in his eighteenth year a ruler of the land of Omri, after the defeat of Hazael, or at some time during that year, paid tribute to him. This prince, termed Ja-u-a, is claimed to have been Jehu the son of Nimshi. But it can be clearly shown that if the former was Ahab the latter could not be Jehu; and, for the same reason, if the latter was Jehu the former could not be Ahab; for the battle of Karkar was fought subsequently to the battle at Aphek, when Ahab and Ben-hadad formed an alliance. This was three years before Ahab began the war against Ramoth-gilead, which resulted in his death. (1 Kings xxii, 1, etc.) As Schrader's supposition is that the disastrous defeat of the Hamathite and Hittite league at Karkar emboldened Ahab to strike for Ramoth-gilead (a strange supposition, since Ahab's loss was as great proportionately as that of Damascus), we may not be far wrong if, upon this theory, this defeat is put one year before Ahab's death.

But the date is definitely fixed in Shalmaneser's sixth year. On Schrader's theory the death of Ahab would fall in Shalmaneser's seventh year. Ahaziah, Ahab's son, reigned two years, and was succeeded by Jehoram, who reigned twelve years, after whom Jehu reigned twenty-eight years, who, according to this theory, is said to have paid tribute in the eighteenth year of this Shalmaneser II. On the Black Obelisk the statement is made without date, thus: "Tribute of Ja-u-a abal Hu-um-ri-i; bars of silver, bars of gold," etc., "that I received." In another account he gives the year of his reign thus: "In the eighteenth year of my reign I crossed Euphrates the sixteenth time." He then tells of his victory over Hazael, and concludes thus: "At that time I received the tribute of the Tyrians, Sidonians, sa Ja-u-a abal Hu-um-ri-i (of Ja-u-a, son of Omri)." *

The events of the reign of Shalmaneser may now be synchronized in so far as they are supposed to affect Ahab and Jehu, simply regarding, for the present, the lapse of time without attempting to fix the year B. C.

The battle of Karkar, in which Ahab is supposed to have participated, was fought in the sixth year of Shalmaneser's reign. The tribute was paid in his eighteenth year, twelve years after that battle. That battle, if Ahab were in it, or if it were fought during his reign, could not have been fought later than the year prior to the campaign of Ramoth-gilead, at the close of which Ahab lost his life. In that case Ahab would reign one year after the defeat at Karkar. His son, Ahaziah, reigned two years, and his grandson, Jehoram, had reigned twelve years when slain, and the throne was occupied by Jehu. We have, therefore, clearly $(1+2+12)$ fifteen years from one year before Ahab's death to the murder of Jehoram and the usurpation of Jehu. But there were only (from the sixth to the eighteenth year) twelve years from the battle of Karkar to the time when the tribute was paid, which twelve years, on the hypothesis under consideration, would terminate three years before Jehu came to the throne; and as this is certainly the most favorable way of putting the case for the view that Ahab and Jehu are indicated, it indisputably follows that if Ahab of Israel was at the battle of Karkar, then Jehu of Israel did not pay tribute as king of Israel in Shalmaneser's eighteenth year;

* Schrader, p. 199, etc.

and, on the other hand, if Jehu did pay tribute twelve years after the battle of Karkar, then Ahab of Israel is not the prince indicated by Shalmaneser as A-ha-ab-bu Sir-'lai.

That he was not, it is thought may be proved by the following testimony of Shalmaneser himself. To this end it is important to be reminded, that in the accounts which the great king gives of the four defeats or battles with the Hamathite and Hittite league, he mentions, as present in each of them, Dad'idri, or Ben-hadad of Damascus, or Syria, and "twelve kings who in each other's power trusted." In the Black Obelisk account of the battle in his eleventh year he specifies: "Ben-hadad of Syria, twelve kings of the Hittites to each other's power trusted. Their overthrow I accomplished." * Schrader gives the same passage thus:

In the eleventh year of my reign I crossed the Euphrates the ninth time. Cities without number I conquered. I marched down against the cities of the land of the Chatti, the land of Hamath; I conquered eighty-nine cities. Dad'idri of Damascus, twelve kings of the land of the Chatti depended mutually on their power; I put them to flight.—Pp. 192, 193.

This seems conclusively to show that the parties who were confederated together with Irhulin of Hamath, excepting only Ben-hadad of Damascus, were all Hittites (Chatti), and goes, also, to confirm the suspicion that even "Mu-us-ra-ai" is misrendered by Egypt. It would seem, also, that Irhulin and his people of Hamath were Hittites.

There are still other chronological difficulties in the way of the acceptance of the theory of Schrader and his school. According to the usual biblical chronology, the date of the accession of Ahab is put by Usher, B. C. 918; by others, 916; Jehu's usurpation, 884, thirty-eight years later. Shalmaneser's date is given by Canon Rawlinson, 858; by Smith, 860 or 859; by Schrader and Sayce, 860. There seems no good reason for rejecting the Assyrian date for Shalmaneser (860 or 859), nor the biblical date for Ahab, except what arises from this supposed identification of Ahab in the sixth, and of Jehu in the eighteenth, year of Shalmaneser. If Ahab were intended, then either the Assyrian date must be thrown back,

* Smith's *Epon. Can.*, p. 112, l. 88, 89; comp. p. 108, l. 95; p. 109, l. 6; p. 111, l. 37, 38; p. 113, l. 91.

or the date of Ahab must be brought down some thirty-eight or forty years; but it still remains, as has been above shown, that the twelve years, from the sixth to the eighteenth year of Shalmaneser, will not cover the time (fifteen years) that elapsed from Ahab's date to the accession of Jehu. In either case the chronology would be greatly confused, and synchronization is impossible.

If, now, acting upon the probabilities, if not certainties, created by the foregoing discussion, the identification of A-ha-ab-bu Sir'-lai as Ahab of Israel be rejected, an apparently insuperable difficulty is at once removed. The chronology and synchronization from the time of Hazael's usurpation would then appear as in the following tabulated statement:

YEAR	THE KINGDOM OF			
	JUDAH.	ISRAEL.	ASSYRIA.	SYRIA OR DAMASCUS.
885	Ahaziah [1 yr.].	Jehoram's 12th year.	Assur-na-zir-pul [25 yrs.]	Hazael [49 yrs.].
884	Athaliah [6 yrs.].	Jehu [28 yrs.].	" " " "	
878	Joash [40 yrs.].	"	" " " "	
860	"	"	1st Shalmaneser II. [35 yrs.].	
856	"	Jehoahaz [17 yrs.]. (Ja-u-a-haz.)	5th	In these four battles Ben-hadad, son of Hazael, commanded the Damascus contingent under the Hittite king, Irchulin of Hamath.
855	"	2d	6th Defeats Hittites at Karkar. ¹	
851	"	6th	10th Defeats Hittites in battle. ²	
850	"	7th	11th Defeats Hittites in battle. ³	
847	"	10th	14th Defeats Hittites in battle. ⁴	
843	"	14th tribute of abal Hu-um-ri-i. ⁵ (Ja-u-a-haz.)	18th Defeats Hazael in battle. ⁶	
840	"	17th	21st Invades Hazael's kingdom. ⁶	
839	"	Joash, or Jehoash [6 yrs.]. (Ja-u-ash.)	22d	Hazael's cities taken.
838	Amaz'ah [29 yrs.].	Joash.	23d	
836	"	"	25th	

¹ *Ep. Can.*, p. 108, l. 90-102; p. 109, Ext. II, l. 5-8; Ext. III, l. 56-60.

² *Ep. Can.*, p. 110, Ext. IV, l. 29-54; Ext. V, l. 85-86.

³ *Ep. Can.*, p. 111, Ext. IV, l. 35-39; Ext. V, l. 87-89.

⁴ *Ep. Can.*, p. 112, Ext. VI, l. 43-46; Ext. VII, l. 91-92. Schrader, vol. I, p. 109.

⁵ *Ep. Can.*, p. 113, Ext. VIII, l. 1-26; Ext. IX, l. 97-99, p. 114.

⁶ *Ep. Can.*, p. 114, Ext. XI, l. 102-103.

With this arrangement, the synchronization of the eighteenth year of Shalmaneser with any year of Jehu is impossible, and Ja-u-a abal Hu-um-ri-i cannot therefore be intended for Jehu, the son of Nimshi. As pointing toward another solution or identification, it may be observed that Ja-u or its Hebrew equivalent is found either as a prefix or suffix to the name of every king that reigned, both in Israel and Judah, for years before and during the entire reign of Shalmaneser. This suggests the probability that this Ja-u, Ja-hu, or Je-ho, had, like Pharaoh in Egypt, become a general title for these kings, and was considered, therefore, as a sufficient designation by the Assyrians when accompanied by the name of the country, the capital, or the dynasty, especially so famous a one as Omri. Thus the name in question would mean the Ja-u, or Ja-u-a, that is successor or heir of Omri. So we have (p. 209) Ja-u-a mat Ja-u-da-ai, equivalent to Ja'u the Judean. The name of Ahaz is given on the monuments "Ja-u ha-zi mat Ja-u-da-ai, equivalent to Ja-u—Ahaz of Judah, or the Judean" (p. 249). Here Ja-u is used as a prefix to the royal name, though wanting in the Hebrew. Schrader writes concerning this:

The difference in form, namely, Ja-u-ha-zi in the inscriptions, instead of Ahaz in the Bible, may then be explained by the assumption, either that the later Jews changed in the Old Testament the real name of the king, namely, Joahaz, into Ahaz, by the omission of the Divine name, in consideration of the king's idolatrous tendencies; or that the Assyrians by a mistake transferred to Ahaz the name of a previous king that resembled his in sound, namely, Joahaz. I regard the former supposition as the more probable.—Pp. 255, etc.

But for that supposition there is not a shadow of authority in the Bible—no intimation that he ever had that prefix; and certainly if the change had been made for the reason stated it would have been noted by the "redactor," so-called. As to the second supposition, to adopt it would at once make the use of biblical names in the inscriptions utterly uncertain. For if a mistake of this kind happened in one case there is no reason why it may not have occurred in other cases, and we may then abandon any attempt at synchronization by the monuments. Unfortunately for this supposition, also, there was no preceding king of Judah of the name of Joahaz. The only name that has any resemblance to it is that of Joash, or Jehoash,

whose reign began nearly one hundred and forty years before Ahaz ascended the throne, and it is certainly wholly improbable that the Assyrians would go back one hundred years for the name of the reigning monarch. If they were stupid enough to do this, and were so utterly ignorant of contemporary matters as this would indicate, what reliance can be placed on their records, and why should we accept their data in preference to the biblical account?

Is it not much more likely that the Assyrians followed a common practice in the use of this as a customary title of the Israelitish and Jewish kings, much after the Egyptian manner with their kings; at times without a personal name, as during the exodus we have Pharaoh; at other times attaching to it a personal name, as Pharaoh-Necho? Just as we may say "king of Greece" or "queen of England," without giving the personal name, letting that be determined by the date in the history of the country named. As a suffix the monuments give it in *Ha-za-ki-ja-u* for Hezekiah (p. 279.) So *Az-ri-j-a-u*, or *Az-ri-ja-hu*, for Azariah (p. 211), supposed to be the same as Uzziah.

For the reasons above given it seems to follow:

1. That *A-ha-ab-bu Sir'-lai* was not Ahab, king of Israel.
2. That *Ja-u-a abal Hu-um-ri i* was not Jehu the son of Nimshi, but the contemporary king over the land of Omri—Israel, whose personal designation is not given, but by means of the date, on turning to the history of Israel, just as we would in a similar case turn to the history of Greece or England, the name of the king is found to be Jehoahaz; that is, *Ja-u-ahaz*.
3. That Shalmaneser, therefore, thus designates the king, or *Ja-u*, reigning in his eighteenth year, who, as just stated, was doubtless *Ja-u-a-haz*, that is, Jehoahaz, then in his fourteenth year, three years before his death and the accession of his son, *Ja-u-ash*, that is, Jehoash.

That the tribute was paid by Jehoahaz in his fourteenth year is by no means improbable. It may, indeed, serve to explain a statement made in the biblical account which has hitherto been without a satisfactory solution. In a parenthetical clause (2 Kings xiii, 5, 6) it is said:

And the Lord gave Israel a saviour, so that they went out from under the hand of Assyria; and the children of Israel dwelt in

their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked therein; and there remained the grove also in Samaria.

If this saviour was Shalmaneser, by his attack upon Hazael, which occurred in the fourteenth year of Jehoahaz, and again in the year of that king's death, a reason appears for their still continuing in their idolatry, since it would be a most likely conclusion that they were indebted for their relief not so much to the intervention of Jehovah as to that of the gods whom the other nations worshiped. That there was some easement from the oppression of the Syrians seems further indicated in the 23d verse. For, after stating in the 22d verse, "But Hazael king of Syria oppressed Israel all the days of Jehoahaz," there is added (verse 23), "And the Lord was gracious unto them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet."

This evidently points to some relief which had been obtained, and, if obtained by means of tribute paid to Shalmaneser, it may still be true that "Hazael," in this indirect manner—the payment of tribute being the result of his oppression—and perhaps also in the interval between Shalmaneser's eighteenth and twenty-first year by raids and invasions, "oppressed Israel all the days of Jehoahaz." But if the Assyrian history is to be relied upon, the Syrians were not in condition to oppress Israel to as great a degree as before, and a decided change for the better must have taken place in the concluding years of Israel's king, contemporary as they are shown to have been with the years during which the Damascene power was completely broken down; so that when Ben-hadad the son of Hazael came to the throne he was easily beaten by Joash, the successor of Jehoahaz. The fact that this was the first time that Israel had paid tribute to a foreign power may perhaps account for the record omitting this humiliating incident in the king's history; or the writer may not have known that the relief was brought about by the payment of tribute, but accepted the attack upon Hazael as a providential interposition in their behalf; and this, indeed, seems to be his view.

In further confirmation of the suggestion that in that age, Ja-u, that is, Je-ho, was used in the manner stated, there is

the fact that Ahaziah the son of Jehoram, king of Judah, is (in 2 Chron. xxi, 17, xxii, 1, and xxv, 23) called Jehoahaz; in this case prefixing to Ahaz the titular Jeho, but usually affixing it. On this Canon Rawlinson notes:

Jehoahaz and Ahaziah are equivalent names, composed of identically the same elements, the only difference being that the order of the two roots is inverted. (A similar instance of inversion is found later in the history, where the same king is called indifferently Jech-on-iah and Jeho-iachin.)*

This titular and significant designation being thus used and being peculiar to the kings of Judah and Israel, and its having been applied to every king of both houses during that period of their history, certainly would warrant its use by the Assyrian king as a sufficient identification of the contemporary monarch then ruling over the kingdom whose capital had been established by Omri at Samaria.

In the tabulated synchronization the reign of Hazael covers forty-nine years (B. C. 885-836). In Shalmaneser's inscriptions he claims that in his sixth, tenth, eleventh and fourteenth years (B. C. 855, 851, 850 and 847) he defeated the allied forces gathered by Irhulin, king of Hamath. In each account of every one of these battles he is careful to name Ben-hadad (Dad'idri) of Damasens with forces in aid of the king of Hamath, of which he was evidently commander. Assyriologists, for the most part, misled, perhaps, by their assumption that Ahab of Israel had sent a contingent in aid of the beleaguered Hamathites, make this Ben-hadad to be the same with whom Ahab had formed the alliance after the battle of Aphek. The elimination of Ahab from among the combatants at Karkar also throws out that Ben-hadad, and makes it necessary, as it is possible, to introduce a later Ben-hadad as the commander to whom the king refers.

In the preceding table (p. 716) the battle of Karkar falls in Hazael's thirty-sixth year; and the question naturally presents itself as to why Ben-hadad is named as commanding these forces in this and the three subsequent battles, while the name of Hazael does not appear in connection with these defeats.

To answer this question, it may again be stated that the object of Shalmaneser in fighting these battles was the subjugation

* *Bible Commentary*, in note on 2 Chron. xxi, 17.

tion of the kingdom of Hamath and the land of the Chatti, or Hittites. The battles were not fought with or for the king or kingdom of Hazael; but against the forces contributed by the different states, perhaps all of them Hittites, except Ben-hadad, to help Irchulin, king of Hamath, and all the forces appear to have been under his command as general-in-chief. For it is nowhere stated that Ben-hadad was in chief command, nor is he in any of the accounts of these four battles called king. He appears simply as in command of the forces sent by the king of Damascus, the king himself taking no part otherwise in it. These statements fully account for Hazael's absence from the league's battles.

Who, then, was this Ben-hadad? The true answer seems to be that he was the son and successor of Hazael, sent by his father to aid the king of Hamath and the Hittite league against the invading Assyrians. There is nothing improbable in this solution or answer to this question. All discovered, and perhaps discoverable, facts go to support it.

Hazael must have been a man of mature age when he usurped the throne. He had reigned thirty years when the battle of Karkar was fought. He could not then have been younger than sixty years of age. In that country of early marriages his eldest son would be of an age sufficient to have had training and experience enough to be intrusted with the command of the forces sent in aid of the allies, and to act under Irchulin and in conjunction with those in command of the other contingents.

That Ben-hadad the son of Hazael did command the armies of his father and conduct military expeditions against Israel, is clearly indicated in the biblical account. Thus, it is said (2 Kings xiii, 3) that the Lord "delivered them" (the Israelites) "into the hand of Hazael, king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days;" literally "all the days," that is, "all the days of Jehoahaz." (So Keil.) The joining of the son's name with that of the father, and omitting to call him "king," indicates that his son had also, during his father's reign, taken an active part in the conquest of the territory of Israel and the oppression of its people. This is still more clearly indicated in verse 25: "And Jehoash the son of Jehoahaz, took again out of the hand of

Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz by war. Three times did Joash beat him, and recovered the cities of Israel." This is in proof that the delivering up of Israel "into the hand of Ben-hadad his son," was not after his father's death, but before it; and also proves that he had commanded the military forces which conquered the cities of Israel. Joash took back the cities which Ben-hadad had taken during the life-time of Jehoahaz and Hazael. So Rawlinson, on "all their days," writes (B. C. v. 3) "literally 'all the days,' not all the days of the two Syrian kings, for Ben-hadad lost to Joash all the cities which he had gained from Jehoahaz (ver. 25); but all the days of Hazael, both while he led his own armies and while they were led by his son." For the purpose for which this is here used it is immaterial whether it means "all the days of Jehoahaz," as Keil understands it, or "all the days of Hazael," as Canon Rawlinson interprets; in either case it is in proof that Ben-hadad did command his father's armies during his father's reign. So, therefore, on verse 25, Canon Rawlinson writes:

It would appear from this that Hazael outlived Jehoahaz. In that case the cities taken from Jehoahaz by Ben-hadad must have been taken by him not as king, but as general under his father.

If, then, this Ben-hadad commanded the armies of his father in the invasion and conquest of the cities and territories of Israel, there can be no possible reason why he may not have commanded the contingent furnished for the league, nor, indeed, any reason why he may not have been chosen *generalissimo* of all the allied forces. It is, however, very significant that Shalmaneser nowhere gives him that title; and the prominence given by our modern interpreters to Ben-hadad in connection with this league is altogether misleading, and calculated to convey the idea that the confederation was under the control and in the interest chiefly of the king of Syria; while the real fact in the case is that it was under, and in the interest of, Hamath and the Hittites.

Keeping in mind, then, that this league was formed, not with a view to the defense of the dominions of Hazael, but to protect the Chatti, or Hittites, and the kingdom of Hamath, whose king was chief in calling the confederates together, it

is no objection to the theory herein suggested that Shalmaneser in his eighteenth year writes: "I crossed the Euphrates the sixteenth time. Hazael of Damascus advanced to battle against me. One thousand one hundred and twenty-one of his chariots, four hundred and seventy of his horsemen, together with his provisions, I took from him." So also in his twenty-first year: "I marched against the cities of Hazael of Damascus, of whose towns I took possession" (pp. 197, 198). For in both these cases the war was waged specifically against the king of Damascus, or Syria, only. There was no league; no allies were summoned or joined with him. It is distinctly stated that Hazael himself advanced against the great king in the invasion in his eighteenth year; he being present, and the responsible head, would be named, even if his son Ben-hadad directed the battle. In the invasion in his twenty-first year there seems to have been no resistance by battle in the open field, nor does Shalmaneser say who commanded in the defensive operations, but simply that he marched against the cities of Hazael of Damascus, and took them.

Thus, then, we secure a perfect synchronization of the events in the history of Israel and Assyria during the first twenty-one years of the reign of Shalmaneser II., and vindicate the general accuracy of the biblical chronology for that period.

It is probable that the victories of Shalmaneser over the league of which the king of Hamath was the head were not so decisive as to break up the confederacy until that of his fourteenth year, after which no more is heard during his reign of any resistance to his authority by this brave people, the Hittites, whose own records are as yet lost to history.

It is probable, also, that the subsequent two expeditions, directed solely against Hazael, were in revenge for the aid lent to Irchulin, the animus being indicated by the constant naming of Ben-hadad in connection with each battle and defeat.

After his twenty-first year, Shalmaneser did not invade the kingdom of Damascus, nor is there any record of his having afterward received tribute from Israel. The tribute was either silently paid, or, what is more probable, was repudiated, after the fourteenth year of Jehoahaz. It is not at all likely that it was paid during the successful reign of Jehoash, nor by his successor, the still more prosperous Jeroboam II. The early

years of Jehu give no indication of his having any intercourse whatever with the Assyrians, nor of any strait which would compel him to seek help by the payment of tribute; but the later years of his son, and these only during the reign of Shalmaneser II., meet all the conditions required, and the conclusion seems necessarily to follow that this unfortunate Ja-u-a abal Hu-un-ri-i, whose "given" name, Ahaz, seems to have been unknown to the great king, did, in his fourteenth year, pay tribute to Shalmaneser II., in that monarch's eighteenth year, cir. B. C. 843.

P. S.—It was not the purpose of this paper to attempt the identification of the locality Sir-'lai. But if, as Schrader (p. 189) says, this adjective means "the Sirlite," then clearly the name of the place was "Sir." The fact, therefore, may be historically important, that this name still remains as the name of a place in the very region where the battle of Karkar was fought; but the profound significance of this fact in relation to the Sirlite engaged in that battle has not hitherto been noted, nor its connection therewith even suggested. If, however, the statement of C. R. Conder, R. E., (*Heth and Moab*, p. 19), is true, that "there is no better guide to identification than the discovery of an ancient name," and that, "whatever may have been written concerning the migration of sites, we have not as yet any clearly proven case in which a Semitic indigenous title has wandered away from the original spot to which it was applied for geographical or religious reasons," then it is a fair and strong presumption, and may be strenuously urged, that it was from this "Sir," at a time when danger was so imminent and great, that the Sirlite Prince Abaabbu gathered its entire armament, and joined the other allied forces in resistance to the Assyrian.

On Kiepert's map, accompanying Dr. Robinson's *Biblical Researches*, Sir stands on the Nahr, or river, Barid; as also on the map found in the third volume of Dr. Thomson's late edition of *The Land and the Book*—near lat. 34° 25', long. 36° 5'. It seems to have been Dr. Thomson's headquarters, from which he made various and frequent excursions while in that immediate neighborhood, as may be seen by reference to the index to that volume under Sir, es.

The suggestion of this Sir—as the country of A-ha-ab-bu Sir-'lai, made now and herein for the first time—is sent forth with the hope that it may elicit more and better information as to that part of Northern Syria, once dominated by that numerous and powerful people, the Chatti, or Hittites, who, so long, so fiercely and successfully resisted the power of Egypt, and, for a time, of Assyria—the country of the great and powerful Shalmaneser II.

Joseph Horner

ART. VII.—DE PRESSENSÉ BEFORE THE FRENCH SENATE—A DISCOURSE ON IMMORAL LITERATURE.

[M. DE PRESSENSÉ is a statesman as well as a theologian and Christian minister. He takes great interest in public affairs, and often suggests legislation affecting public morality. Recently he delivered before the Senate the address given below, in response to a general movement for reform in the common literature which has been instrumental in the spread of licentiousness, especially among the youth. France is without an Anthony Comstock; but Pressensé's headship of reform will accomplish a moral revolution, and deliver France from the chains of a debasing vice. The address is not without its warning to America; hence we publish it.—EDITOR.]

GENTLEMEN OF THE SENATE: The committee to which was referred the petition requesting the suppression of immoral literature is unanimous in the opinion that it is fitting to give the greatest emphasis to the consideration of this question in view of its transcendent importance. It behooves us to use our power against a lamentable scandal which goes on increasing from day to day; and the number of the petitioners deserves to be taken into serious consideration. This number has surpassed thirty-three thousand signatures, without one of those organizations, more or less factious, which may attain results numerically much larger, but which rob the movement of all spontaneity and all sincerity. I add that if we analyze, as we have done with great care, the origin of this petition, whose initiative was taken by the League for the Elevation of Public Morality, its importance appears with more brilliancy.

We then recognize immediately, gentlemen of the Senate, that there is a powerful movement of opinion at all points of the country, and that outside of all parties, and outside of all churches; it is, indeed, a public opinion in its most generous form, which, from one end of France to the other, has awakened in presence of scandals that are veritably intolerable, and which a relative impunity would make still more intolerable.

Permit me to analyze very rapidly the origin of these petitions. We there find signatures which belong to all classes of society; a large body of the teaching corps of the land—academic rectors, general inspectors, heads of institutions, directors of primary schools, secondary teachers, members of public

administrations, councilors general and councilors municipal, mayors, judges of the peace, notaries, advocates, and ecclesiastics. Now the petition is signed by the curate, the rabbi, and the pastor; and again by the leading free-thinker, the curate, and the pastor. Then follow the mercantile and the industrial classes, the workingmen and the peasants. All sections of France are in this way represented—the miners of the valleys of the North and the Loire, the fishermen of Brittany, the mountaineers of the Cevennes, the workmen of Lyons and of Paris, and the agriculturists of the South and the West. One can say, without exaggeration, that among these thirty-three thousand signatures are to be found representatives of all political parties, and of all schools, philanthropic or religious. A coalition of consciences has veritably determined these petitions.

What strikes me above all is, that we see figure in the first rank of these petitioners the men who have in charge the souls of the youth of France. It is thus, for example, that one of the last petitions that we have received is signed by the lecturers of our higher schools, by the professors of the College de France, and the School of Advanced Studies and the Sorbonne. The "Institute of France" is thus represented in its divers sections. The last petition, which reached us a few days ago, bears the name of nearly all the professors of the law faculty of Paris, with the dean at the head.

I am therefore justified in saying that we are in presence of a movement of public opinion that is earnest and profound. And I may be permitted to add that I have been able to convince myself of this practically. Having been called by the initiators of these petitions, who form a part of the League for the Elevation of Public Morality, to explain the object of them, I have given several lectures at various points of the country in the large cities—at Rouen, Lyons, Havre, Paris, and elsewhere—before audiences of all grades, in the theaters and in workingmen's clubs. And let me say that I have been glad to see the public conscience tremble; I have been able to realize that, if evil has its unwholesome ardor, the good, also, has its passion.

Let us consider now the precise object of these petitions. If a new law now appears necessary, we shall certainly not hesitate to propose it; for I think that no one would raise the question of the "liberty of the press" in the case of the licentious

press. This word is disagreeable, but I do not seek agreeable words for things so hideous. I think that no one could desire to cover such merchandise with the noble standard of the liberty of the press; bold license, especially in this domain, is that which is most hostile and most mortal to true liberty. There is not a political man who would dare in such a case to plead the liberty of the press. I wish no other proof than the words pronounced on the tribune of the Chamber of Deputies by a man whom no one will accuse of being a conservative, M. George Périn. He used this noble language in the session of January 28, 1881:

Nobody in this chamber defends the licentious press. Nobody considers as journalistic articles the odious outrages committed against decency and public morality. Nobody gives the name of journalist to the vagabonds who publish these ignominies.

The honorable M. Floquet, who acted so prominent a part in the law of 1881, uses words stamped with the same energy and the same dignity. From this I conclude that if a new law regarding the press were necessary to conjure the disorder that we attack, we would demand it without scruple; but we have no need of it. The petitioners ask no such thing. Surely to fix the object which they pursue, permit me to quote to you the essential portion of their petition. I read it:

Gentlemen of the Senate: The undersigned have the honor to ask the reference to the Minister of Justice, with emphatic recommendation, of the petition by which they call the attention of the honorable assembly to the impunity granted almost constantly to the violations against decency committed despite of the formal articles 23 and 28 of the law concerning the press of the 29th of July, 1881, and the articles 1 and 2 of the law of the 2d of August, 1882. The obscene pictures that appeal to the eye, the filthy publications with which peddlers importune those who pass, the sheets that vie with each other in lubricity, and which are distributed gratuitously on the public ways; obscene journals, with or without literary merit, sold at a low price at the doors of the workshops and the colleges—all these form a rising wave of infamy which is threatening the honor and the security of our homes. . . . We have the honor to request the Senate to demand of the keeper of the seals the earnest application of the existing laws.

It is well understood, therefore, gentlemen of the Senate, that in the opinion of the petitioners the existing laws are suf-

ficient. And to convince you of this I have only to remind you of their principal dispositions concerning the violations against decency committed through the press. If they were really applied, if they were seriously applied, we should have nothing more to ask. You have at first the law of the 29th of July, 1881, of which article 28 is thus drawn :

The violation against decency and good morals committed by one of the means indicated by the article 23 will be punished by an imprisonment of from one month to two years, and a fine of from sixteen to two hundred francs.

Article 23 regards printed documents, sold or distributed, put on sale or exposed in public places, and the placards or posters exhibited to the public eye. That was the law of the 29th of July, 1881. But the legislator was not satisfied with that law ; experience soon showed that it was insufficient. Undoubtedly all kinds of violations against common decency were included in it ; that is, books also when they presented this character. But the law contained grave defects. The keeper of the seals, M. Humbert, justly signalized these in his *exposé* of the motives of a supplementary law which he presented, as keeper of the seals, on the 2d of March, 1882. While acknowledging that the law of the 29th of July, 1881, in relieving the press, had not designed to disarm public morality, and had designated the profound difference to be made between the violation of morals and the offenses of the press and of speech properly so called, the minister declared that this wise distinction had not taken place in other parts of the law.

In fact, for the prosecution, as well as for the penalties, the violations against decency had taken advantage of the general dispositions of the law concerning the press. The law of 1881 had taken from the jury only obscene pictures. It was asked by what right it seemed to confer on obscene writings the political character which alone renders necessary the jurisdiction of a jury. It was for this reason that the keeper of the seals presented a new law, which became the law of the 2d of August, 1882. I recount the principal articles of it that you may comprehend its possible efficacy :

1. An imprisonment of from one month to two years and a fine of from sixteen to two thousand francs is decreed to all who shall commit the offense of violation against decency by

the sale, the offer, the exhibition, the posting, or the gratuitous distribution, in public thoroughfares or places, of written articles and printed ones other than books; of posters, drawings, engravings, paintings, emblems, or pictures.

2. The accomplices of these offenses, in the conditions intended by the tenth article of the penal code, shall be punished to the same extent, and the prosecution shall take place before the police courts, conformably to the common law, and according to the rules prescribed by the code of criminal instruction.

These dispositions are perfectly sufficient, and they were elucidated in the most eloquent manner before the Chamber of Deputies by the honorable keeper of the seals of that period. He said, in his *exposé* of the motives of the 2d of March, 1882:

The increase that has been going on for some time has induced a general protest from the public and the press. Gravely convinced of the duty devolving on it in presence of these audacious attacks on public decency, the government has been troubled regarding the situation and the means of applying a remedy.

M. Ferdinand Dreyfuss, chairman of a committee, declared that the Legislature could no longer consent that the women and children who pass in the street should be exposed to the risk of having their minds infected by obscene engravings and the reading of cynical journals. And for these motives was passed the law of the Chamber of Deputies of the 29th of July, 1882, by an almost unanimous vote. Well, then, gentlemen, what the petitioners request is, purely and simply, a serious application of existing laws. And, please observe, they look especially at the law of 1882, therefore they regard less the book than the current and cheap press.

Thus we find peremptorily removed an objection that has been made to our petitioning, for this movement of opinion, of which it is the organ, could not be produced without violent opposition. It was well calculated to irritate all those whose filthy calling it threatened to spoil. It consequently promptly stirred up passionate protestations and violent attacks. Its adversaries have found nothing better to do than completely to misrepresent what we desired. They pretended that the petitioners demanded something puritanical in the State, and were seeking to establish a disciplinary *régime* against the literature of the imagination in order to keep watch over it and prevent

its errors. Nothing is more false, gentlemen. On the contrary, we would repel with all our might such a disciplinary *régime* applied to the literature of the imagination. The great art would be then destroyed, and bereft of its liberty and spontaneity.

Gentlemen, to apply such a *régime* it would be necessary to return to an authoritative and patriarchal government, assuming to conduct the people into the path of right as by leading-strings. Need I say that we wish nothing of this kind? If any State were to constitute itself the guardian of public morality one would often have the right to repeat the adage, *Quis custodiet custodes?*—Who will guard the guardians? We cannot trust to the discernment of the State, and confide to it the care of souls. This would be the surest means of aiming a blow at the liberty of the human mind, and also at a great art; what is still worse, it would be to put in peril and really suppress moral liberty.

In acting thus, under the pretext of preventing evil we would destroy the moral conditions of the good, which ought to be an act of the free will, for it would be compromised in its essence as soon as it were constrained and forced. We protest against every tentative of this kind, and declare that the State can no more decree chastity than victory. Thus, then, all misapprehensions are perfectly removed. Not that I think that books ought to remain absolutely without the pale of legal repression. There are some which ought to fall under the blow of the law of 1881, because they are genuine violations of public decency. The State, whose essential mission is not to represent society in all its elements, but to be the guardian of liberty, is bound, in the name of this great mission, to repress individual liberty at the precise point where it commences to violate either justice or public morals. It thus follows, then, that when the book violates these directly it ought to fall under the blow of just repression. As to the literature of imagination, taken as a whole, it belongs to another tribunal than that of this legal repression; it is the province of public opinion to condemn its offenses. In what concerns that let us be on guard against exaggerations as well as illusions. I acknowledge with pleasure that the French mind has been worthy of itself in all the domains of high culture. It has taken, in our day, the

most magnificent flight in scientific order, it has, indeed, renewed history, and we have yet great poets and illustrious romancers who have remained faithful to the loftiest and purest ideal.

And, nevertheless, we cannot deny that for a few years there has been a lowering of the moral level in the literature of the imagination. At present we tolerate what we would not have tolerated a few years ago. That, unfortunately, cannot be denied. I do not speak only of that extreme manifestation of the natural school which, under pretext of painting to us the reality and presenting to us true human nature, deprives man of all that that there is in him truly human, and of all that is superior and divine, to reach him only in his inferior phases by reducing him to an animality. This species of literature has so degraded itself in its latest productions that it has fallen under public disgust.

Without descending thus low we are forced to acknowledge that the literature of imagination has greatly sunken, morally, in these latter years, and that we find too often, under the delicate or brilliant pen of authors of talent, morbid analyses and descriptions. It belongs to public opinion to react energetically against these *base* allurements, and so much the more because of the fatal correspondence between the decline of the literature of the imagination and the coarse offenses of the current press. This latter differs from that only by a cynicism which, in dropping the elegant forms of style, leaves nothing but flagrant obscenity. This is why we cannot sufficiently condemn that immorality which disguises itself under a brilliant exterior.

There is an exact correlation between evil literature of the imagination and the grossest crimes of the current press. And, moreover, do we not see the worst productions of this literature presented in detail in the literary department of the lower order of journals?

Let us come, then, gentlemen, to the obscene sheets mainly regarded by our petitioners. Can any one maintain that we are attacking an imaginary evil? In what retreat were it necessary to live in order to doubt the gravity of the evil that we would repress, and not to see rising this slimy wave?

O, I know well that it is the best who have the least knowl-

edge of this, because they repel with disgust these infamous productions. But, in short, they at least must go out from their homes, they must walk our streets and traverse our boulevards, and thus they cannot but hear the hawkers on thoroughfares seeking to peddle this abominable current literature, and their eyes cannot escape the obscene pictures displayed every-where. No, no, gentlemen, let us not deceive ourselves; I want no other proof than the recent lamentations of the thoughtful press belonging to all parties.

Listen to what I read in the *Journal des Débats*:

For some time this scourge has redoubled in intensity. The boulevards and the principal streets of the central quarters of the city have been invaded by hordes of wandering venders loudly crying the titles and the sub-titles of the most alluring works. But what is absolutely intolerable is to see the approaches of the colleges blocked up by these dealers, who find it a delicate pleasure to put under the very nose of our young men and girls filthy pictures, and publications whose very titles are an outrage against decency. We shall not cease to demand the purging of the street until satisfaction shall be given to the public conscience.

I might gather similar testimony in the columns of the *Le Soleil*, *Le Temps*, and of the *République Française*. I know, indeed, that in order to console us for this sad state of things we are reminded that at the close of the last century like abominable productions were seen to be multiplied. I grant it, but they were circulated in a much more restricted circle; to-day we have a sort of democratizing of the evil. One might say that steam has been applied to this unwholesome publicity, so that it spreads every-where with an increasing rapidity. These productions are no longer offered clandestinely in the alleys and the salons, as a century ago; they now run the streets and reach our rural districts. And what is more detestable still than these infamous brochures is a certain journalism which has become a systematic organization to cultivate debauchery.

I speak not of well known journals, established long ago, which, more engaged in amusing than edifying, limit themselves to the gossip of fashionable life. These have remained within the limits of propriety. But it cannot be denied that they have seen grow up beside them a certain journalism that aims at one single object—namely, to sell by appealing to the basest passions, and stirring up, so to say, the slime of the hu-

man heart by the most tempting descriptions skillfully graded. And sometimes even talent is mingled with this. But what talent is it, gentlemen, that finds its exercise on such subjects? I cover it with humble contempt.

These are the publications that are offered to our young people; to our sons at the college gate, and to young girls coming from the shops. And do not believe that those who habitually supply them experience any shame or scruples. I read lately, gentlemen, in one of these journals—and I cannot pass in silence this characteristic trait—I was reading, I say, an article in which one of the writers of this sheet frankly boasted that a great many young girls slyly read this infamous trash. He was proud, to use his own language, “that Agnes, while blushing, concealed them under her pillow.”

When I read this declaration, which no word can designate, a noble memory came to my mind—and you will permit me to recall it, for it does honor to one who was our most illustrious colleague; to the great poet whose voice reaches us to-day from beyond the tomb. In one of his first collections Victor Hugo presents us with a whole moral drama from a poor mansard placed like a merry bird on the edge of a roof. He shows us a young girl, chaste and pure, working with her hands to gain her daily bread:

The wing of the butterfly has all its bloom, and the soul of the humble maid has all its purity. This maiden performs her august and sacred task. Is there no danger, no hidden reef? Yes, there is an asp in the grass. Full of libidinous songs, a loathing of the memory, an old book is up there on an ancient shelf. Frail bark, dozing within a few paces of an abyss! Beware, my child—tender heart in which nothing as yet gives pain! O, tremble! this false teacher has ruined many an angel. Alas! if thy chaste hand should open this base book thou wouldst feel God die in thy soul. And thy spirit, fallen into the ocean of dreams, would wander, uprooted as the grass of the banks, from pleasure to shame, and from the flood to the ebb!

Well, this old book has not been left in the depths of the mansard, in the dust of a forgotten shelf; it has been taken out, and multiplied in cheap illustrated editions! And this is not all. Means have been found to surpass this old book—a loathing of the memory! Obscene journalism has used all its skill to refine this corrupting literature; a sure means of pre-

paring the most lamentable falls. And it now breathes on all our youth a breath of evil passion, conducting them to debauchery as sheep to the slaughter.

Well, I do not resign myself to that; nor do the petitioners, nor do you, gentlemen! It matters little that they accuse us of ridiculous puritanism. Of little import is the abuse which awaits us. We have already had the advanced flavor of it, for one cannot touch such questions, or, rather, let us say so lucrative a trade, without stirring up much wrath born of cupidity. But I enjoy this abuse in advance. If there is any thing which is better than marks of sympathy from above it is the abuse that comes from below! You will not resign yourselves to such debauchery; you will comprehend that public authorities have serious duties to fulfill in this regard. And these are so much the more imperative since the Republic has decreed that education for all shall be compulsory—a measure at which I rejoice with all my heart. This is one of its great works and great conquests. But this compulsory instruction imposes a grave responsibility on public authorities. Soon there will not be a youth that cannot read.

You cannot slacken the bridle to this licentious press but at the risk of empoisoning our younger generations; an additional reason why the public authorities, within the limit of their competency, should prevent its overflow. Impurity tolerated in the face of such disorders would become complicity. And please observe, gentlemen, that the honor of the country before the world is involved in this grave question. Do not fear that I am disposed to humiliate France in the presence of other countries. She has always preserved an inalienable generosity, and she would never crush under an annoying and implacable despotism unfortunate populations who are the victims of conquest.

I add that there is much hypocrisy in the burning indignation that certain of our neighbors manifest in regard to us. The excessive tolerance that obtains among us has permitted evil to show itself unhindered, and thus it comes into the full light. Elsewhere it is quite as real while hiding itself better. It cannot be denied that the French family, when in its normal condition, is marked by affection and familiarity. Those who complain of the immorality of our large cities should remem-

ber what large place is there occupied by the roving population of Europe that comes to us from all quarters. And let us also affirm that the worst development of our licentious press finds a large sale beyond our own frontiers. But there is no reason why we should become the purveyors of this detestable commerce.

There is, I repeat it, a great duty for our public authorities to fulfill for the honor of our country. But, gentlemen, and with this I close, that which pre-occupies me above all things is our French youth—that youth which is our only hope, and which we love with a tender solicitude. This we must care for in every respect. I say, “in every respect.” I will touch the most delicate feature of this grave subject with all the reserve that befits it; but, in short, you have not failed to read the frightful reports recently presented to the Academy of Medicine. In these were shown with great emphasis the perils to which are exposed, not only our youth properly so-called, but even our boys who crowd into our schools, by these direct provocations to debauchery forced upon them by interlopers of every kind. But these provocations find their best support in the press that we have exposed.

Let us think above all, gentlemen, of the soul of the French youth! Were we not filled with pride a short time ago when we saw this youth, renewing its noble traditions, rise with generous indignation before the simple threat of the most equivocal and most contemptible of Caesarisms imaginable? Yes, you were filled with a noble and proud joy at this spectacle. Well, let us think of the generations that will follow this noble youth, and let us do what we can to prevent its degeneration. You have seen that the petitioners have touched this chord with great emphasis in reminding us, with eminent justice, that nothing prepares a nation for servitude like debauchery. It is in such marshes that adventurous Caesarism can, like poisonous plants, find its best development.

From all these considerations it is clear that all that we can do to conjure the evil we should do. Therefore, in concluding, the two commissions unanimously demand of the government such measures as shall be necessary for that purpose. I beg the Minister of Justice to believe that there is not any blame for him in these my words. The honorable keeper of the seals

entered too recently into the chancery for me to have the right to address to him any species of reproach. And I do not, indeed, do this for any of his predecessors. I content myself in recommending him, in the most impressive manner, to use all repressive power against the licentious press without passing the limits of the competency of the State. I ask him to take to heart this movement of public opinion of which our petitions are the irrefutable sign; he must know that, far from decreasing, it will continue to increase as long as the scandal shall continue.

It is so much the more necessary for this opinion to increase because we know that legal repressions alone are insufficient. Public opinion must pronounce itself the more in all its liberty and energy. The movement must become general, and the women must also take part in it. Who is more interested than the mother in the moral health of youth? We shall spare nothing to stimulate this movement, and shall use all the strength and ardor that we possess. But the government is for this reason not the less bound to fulfill all its duty in this respect. There is no species of motive for not applying the laws that are at its disposition.

I one day heard a very distinguished magistrate aver that the magistracy hesitated to prosecute because they find that juries show themselves so frequently unduly lenient. In my opinion it does not justify public prosecutors in evading their duty because others neglect theirs. But even this apology is no longer admissible with the law of 1882. With it you have not the jury before you; you have the police court, which is just the place for flagrant crime taken in the act. We acknowledge that there have been some prosecutions, but these have been quite insufficient in presence of the abounding infamy which I attack. We ask you simply, but energetically, to do your duty. We demand this for the safety of our youth, for the honor of our country, and for the fulfillment of our first responsibilities. I am convinced, gentlemen, that the Senate will unanimously refer these petitions to the honorable keeper of the seals. (Long-continued applause and hearty congratulations from a great number of the Senators.)

M. DE PRESSENSÉ.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE theological peculiarities of the late Albrecht Ritschl, professor of theology at Göttingen, are worthy of study, as showing a strong intellectual individuality and a marked, if not unique, evangelical faith in religion. Though assigned to the neo-Kantian school of theologians, he preferred to be free from all partisan attachments, to belong to no party, and to create no school for the dissemination of his teachings. Philosophical in research and method, he disengaged theology from metaphysical aspects and relations, and sought to establish a purely biblical system of limited dogmatics. So single-minded was he in purpose that he did not construct a philosophy on the basis of the Scriptures, nor support the Scriptures by the criteria of philosophy. In his hands faith had a practical and scriptural treatment, without casuistry, without speculation, without the arts of sophistry, without the aids of philosophy. He was, therefore, as transparent as he was positive, and as conclusive as the truth in its scriptural form would warrant. The objection that his writings are obscure and ambiguous cannot be maintained; though there is at times a certain vacillation of opinion that compromises the final result. Inasmuch as he abjured the speculative side of theology, he was not characterized by depth of thought; but the breadth of his inquiry was co-extensive with the area of revelation, and so profound was his seriousness, and so intense his exegetical spirit and purpose, that no one disputed his supremacy in the sphere of interpretation. He was less interested in the *how* of revelation than in its substance and significance; he also had a *genius* for discriminating truth from error, but no *penchant* for sifting metaphysics from realities or realities from metaphysics. Accepting the normative authority of the Scriptures, he sought to understand their teachings, without any regard to the question of their inspiration, and, indeed, held to no special theory of inspiration. He believed in the Old and New Testaments as the all-sufficient sources of religious truths, and proclaimed them as divine oracles to be disobeyed at the sacrifice of the highest self-interests. As inspiration was neither a doctrine nor a problem with him, but the Scriptures are nevertheless authoritative and supreme, he was careful to vindicate truth from the unperishable value of its own contents and to strip it of all factitious and envioning supports, divine and human. The effect of his teaching was not only to subordinate inspiration as a doctrine to the innate wholeness of truth, but to eliminate it from theological controversy, and finally relegate it to oblivion or the shades of defunct ideas. He did not intend the logical consequences of his position; but he was so captivated with the truth, as the Scriptures revealed it, that he

forgot to inquire whether he received it by inspiration or no; nor did it seem, in his case, absolutely necessary. He evidently cleared the way to a transparent faith in the Scriptures; he might have done more to produce an intelligent apprehension of their divine origin and essence. Abjuring the philosophical element, his theology was narrow, and yet the honest expression of a sincere mind; and rejoicing in the truth, without a question as to its source or philosophy, he was a good example of a fervent, well-disciplined, courageous, and effective believer in Christianity. He stimulated to investigation and inspired to a comforting faith in religion; but his point of view may be broadened and the result may include the infinitudes.

The aged doctrine of inspiration, as applied to the Scriptures, is again in the crucible of criticism. This time it is the Christian believer who plunges it into the fires, claiming that in this way it may be relieved of traditional dross, and be purified of all internal imperfection and dogmatic impurity. The infidel is expected to reject the supernatural element in the Bible, but the curious spectacle is presented of the assumed friends of the venerable book attacking it by a criticism of the fundamental principle of religion—the very ground of revelation. The question raised does not relate to the value of the Scriptures if their inspiration is overthrown, nor to the value of inspiration if the Scriptures are overthrown; but whether a supernatural religion is even a possibility, and whether religion of any kind is of any worth whatever if the idea of religion is subverted.

Paul's statement (2 Tim. iii, 16), that "all Scripture is given by inspiration," limiting it to the Pauline epistles, or extending it to the New Testament, or including the Old Testament, is a primary fact in theology; but is it a scriptural fact? It is true the original reading is "all Scripture, given by inspiration, is—*kai*—also profitable;" but this is a circumscribed, if not a self-extinguishing, meaning, for it may be taken for granted without any declaration that inspired Scripture is profitable. The reading that "all Scripture is given by inspiration and (*kai*) is profitable" turns the thought rather to the origin of the Scripture than to its profitableness as a source of instruction. If its inspirational origin can be affirmed, its profitableness can be assumed; but to interpret the apostle as referring more to the profitable value of the Scripture is to set such value above its inspirational character and origin. We believe Paul was defining the higher problem of the inspirational origin of the sacred writings, and was less concerned about their didactic value. If *kai* is a conjunction, the inspiration of the Scriptures is definitely declared; if it is an adverb, the question of inspiration as a doctrine was not in Paul's mind, and the basis of a defense of the Scriptures is not in this passage. *Kai* is the key to this verse; it is the Thermopylae of theology. The conjunction is the columbiad of orthodoxists; the adverb is the marplot of controversy. There is not a higher critic or rationalist who does not burn incense to the adverb; there are devout men, not a few, who hitch their thoughts to the conjunction, and go whither it leadeth them.

Jesus is in the hands of the fanatics. Misunderstood as a teacher, religion is caricatured in theories, philosophies, and ethical systems projected in his name, and alleged to be bolstered by his example and authority. Count Tolstoi injects a meaning into the Sermon on the Mount that no exegete ever discovered, and proposes as a substitute for Christianity, as popularly understood, a theory of life that is obviously narrow and wholly impracticable. "Christian science," so-called, establishing itself on the gospels, ruinously interprets the whole scheme of Christianity and brings religion into public contempt. The Church holds that salvation from sin through Jesus Christ is the chief object of the gospel economy; but the errorists hold that the cure of disease through the natural power of imagination and volition is the official purpose of religion. Health, not salvation, is the ideal condition of man; and a psychical faith, hitherto supposed to be the instrument for securing spiritual results, is now to be employed in physical resuscitation, the banishment of sicknesses, and resurrection from the dead. The end of religion is physical life, health, comfort, and length of days. Jesus is no longer a divine teacher or a revealer of spiritual philosophy; but a practical physician, a healer of bodily infirmities. Supposing that he came to minister to the soul, it turns out that he was an empiricist, and instituted a medical school which should bid defiance to ills and rescue the world from paleness without the aid of visible pharmaceuticals. He wrought cures without natural agency, and intended that his disciples should do the same thing and in the same way, and yet not be chargeable with attempting the miraculous. His miracles were not miracles in the theological sense, but the concomitant results of faith in the natural over the natural. Professor Scherer, of Geneva, repudiated the miracles of Christ as proofs of his divinity, and taught that miraculous power was conferred upon his disciples for purposes of benevolence. The miraculous cure is, therefore, a benevolent deed, and in no sense a circumstantial indication of spiritual religion. The rationalists dispose of miracles as supernatural facts in the same way, and explain the cures of Jesus on natural grounds, such as ally them to the school of "faith-healers" among us. Professor Weisse says that "Christ's miraculous cures were owing to his physical powers," and that "his body was a strong electric battery, which, in his later life, lost its power of healing, else he would have saved himself from death." Christ an electrician! Christ a physical healer! The Gospel a science of medicine! Christianity a health scheme! The Church a hospital, the minister a surgeon, and the human family in the bonds of physical infirmity, to be canceled by the power of will or by a consciousness spiritualized into forgetfulness of physical realities and conditions! Inasmuch as "Christian science" substitutes the incidental for the essential, the physical for the spiritual, the physician for the Saviour, and the temporal for the eternal, it may be considered as one of the vagaries that has entrapped some sincere and intelligent minds, but which will pass away without permanently changing the popular conception of Christianity or impeding for a day its progress as a spiritual religion.

Evil is without explanation, even in the Scriptures. The account in Genesis of its introduction into Eden implies its pre-existence, and intimates nothing as to its theology. The profoundest attempt at an exposition of its significance is in the book of Job, in which, though the Almighty is a stately interlocutor, the subject is left in inscrutable mystery. This, perhaps, is a notification to human wisdom to cease its investigation of so dark a problem, and to relegate theodicies to the obscurity they have failed to illuminate. Nevertheless, calamity revives the old question of God's relation to evil, and of providential interference in human affairs. The Conemaugh Valley disaster was doubtless a natural event; was it, also, the result of a divine decree or providential intervention? How explain earthquake, cyclone, the electric flash, the raging storm, the tumult of nature, by which human interests are overwhelmed and human lives extinguished? In determining the question of the origin and import of evil we are not bound to reconcile its presence in the world with the divine goodness, for that belongs to another department of inquiry. Bledsoe imagined he had wrought out a theodicy when he had vindicated the character of God in spite of the universality of evil; but, as it occurs to us, such vindication is not a solution of the problem, for, though suffering and derangement of the natural order of life may be compatible with the ends of the divine administration, we know that *evil is evil*, and gives no accurate account of itself in the divine administration. It is a contradiction of the divine attributes, and, therefore, must be explained from another standpoint. Evil must be unfolded from its own bosom and from the purposes involved in it. It must demonstrate its reason for being, and be studied in the light of its nativities and achievements. Schleiermacher taught that evil is the punishment of sin; but while the distinction between sin and evil is justified, both on scriptural and metaphysical grounds, the solution of evil is deficient unless it is also a solution of sin. This the German thinker overlooked, and hence his theodicy is a failure. Job showed great weakness in his argument against his friends by continually vindicating himself, though in the end he confessed that he had erred in judgment, logic, and feeling. No theodicy having only in view the vindication of the sovereignty of God, or the freedom of man, or the interacting relations of God and man, can rightly claim to have resolved the great mystery. The Judge of the whole earth will do right, and in calamity it becometh man to place his hand upon his mouth and his mouth in the dust and be still, and know that the Lord pitieth his children and will save those who put their trust in him.

English criticism of American writers, however just, forfeits American respect because of the supercilious egotism with which it is administered. American literature is not without merit, and deserves cordial recognition; but no one is so blind as to fail to see that it may be improved, and that it is in process of improvement. American historians, poets, philosophers, and scientists are not so numerous but that they may increase, and in nothing is it claimed that they have attained the height of great-

ness. The English writer is either at a stand-still or in a state of decay. He believes he has reached the limit of his development, and is not, therefore, in a process of development. Singularly enough, English history furnishes many shore-lines of intellectual life that prove the incapacity of the English mind to go further in special cultivation, but it does not warrant English criticism of nations whose shore-lines are still invisible. The Englishman's dramatic talent crystallized in Shakespeare; his poetic talent in Milton; his historical talent in Macaulay; his literary talent in Johnson; and his scientific talent in Darwin. Beyond these he does not expect to go, and he therefore prescribes these limits for other peoples. He is ever gauging poets, historians, scientists, essayists of other lands by these of his own, and discredits them in proportion to their failure to measure up to these standards. But the standards themselves are rusty and unused in England. Johnson's bombastic periods are no longer in favor with orators; Macaulay's musical rhetoric is looked upon as a relic of his day; Darwin is set aside by his disciples, and Shakespeare is cudgelled as a plagiarist. It might be well for English critics to remember that Prescott, Bancroft, and Motley compare with Green, Froude, and Knight; that Bryant, Whittier, and Longfellow are not one whit behind Tennyson, Spenser, and Browning; that Agassiz, Fiske, and Emerson can walk hand-in-hand with Hamilton, Huxley, and Tyndall; and that James Strong, Charles Hodge, and Joseph Cook are not pigmies in the presence of Dean Stanley, Professor Cheyne, and Joseph Parker. The difference between the English and the American writer is, that the one has reached his limit and the other has scarcely commenced his development.

Incidents mark the growth of a Romanizing tendency in the Church of England. The trial of the Bishop of Lincoln in Lambeth Palace, under the presidency of the Archbishop of Canterbury, for a violation of the ritualistic order of the Church is a proceeding that, conducted with ecclesiastical firmness, may tend to check papistical inclinations in her high officials, but, conducted in a lenient and apologetic spirit, may encourage further departures in the wrong direction, and prepare the way for a papistical *coup d'état* in the old stronghold of Protestantism. The fact that the accused is no less a person than a bishop, and that the accusation relates to the forbidden use of altar lights, the sign of the cross, and the mixed chalice, and other unprotestant services, make an issue that should be determined with due respect for the rights and interests of our common Protestantism. Ritualism in Protestantism is distinguished for simplicity, and is a convenient, but not necessary, adjunct in worship; but in Roman Catholicism it is the exponent of the superstitious if not vicious doctrinal system of the Church. Hence the introduction of the ritualism of the papal Church into Protestantism is the introduction of the doctrines with which it is wedded. This is the "head and front" of the charged bishop's "offending," and it deserves both the legal and moral reprobation of the Church he represents and of the Protestantism he has so ungraciously maligned.

CURRENT DISCUSSIONS.

THE PENTATEUCHAL QUESTION.

As the higher criticism of to-day revives many of the destructive theories relating to the Scriptures originally projected by the early Rationalists of Germany, it may not be unprofitable to inspect their contents, observe the trend of their teachings, and determine their validity in the spheres of theology and biblical science. Of these variant hypotheses, the initial one is that which involves the integrity, genuineness, and inspiration of the Pentateuch. Among negative critics it is called the "Pentateuchal Question," but among orthodoxists the question *in se* is held in abeyance, or prosecuted in perfect affiliation with the traditional teaching of the Church, and the long undisturbed *consensus* of Christendom. If propounded at all in the circle of believers, it is for the purpose of demonstrating the supernatural character of the five books commonly attributed to Moses, and hence includes the cognate questions of authorship, historicity, credibility, and integrity of the patriarchal economy. The critics are not so broad in their range, for, having in view only certain literary and historical inquiries, they in form eschew the higher problem of inspiration, though in fact its fate is wrapped up in their conclusions. The "Pentateuchal Question"—from the view-point of the disciples of Semler, Graf, Wellhausen, Dillmann, and Renan—is not the question of inspiration, Kant buttressing them in this negative position by the dictum that no argument either for or against inspiration is valid; nor is it a question of revelation, though Professor Scholten of the Leyden school denies that the Bible is a revelation, for this is too high for them, and involves the same elements as the preceding; nor is it a question of the Mosaic authorship of the books, for, while authorship is the chief subject of examination, they have no more reference to Moses than to inspiration; but it is a question of literary criticism, of linguistic peculiarities, and of the historical genesis of the originals of the Pentateuch. Discarding the essential problems of pentateuchal study, the critics propose to investigate lower questions confessedly in a harmless way, but evidently from the foregone conclusion that the fundamental position that the teaching of the Christian Church touching the supernatural character of the Mosaic records is wrong, and must be abandoned.

In execution of their purpose they pursue a method of examination which they claim is applicable to all ancient literature, but which, while it does not destroy other literature, undermines the basis of faith in the historical character of the Scriptures. De Wette held that the rules of historical criticism to which literary products in general are amenable must be rigorously applied to the literature of the Jews. Schleiermacher also insisted upon this method of criticism in the study of the New Testament, as it has been adopted in the study of the Old Testament. Ernesti declared that Moses in particular, when under investigation, should

be on a par with Cicero and Tacitus, and that the suggestion of a different method of criticism could not be entertained. It is clear, therefore, that the critics have limited their investigations to lower problems, and have adopted the literary or historical method of criticism in their study of the sacred books. We need not remind the reader that both the object and the method are in contravention of the supernatural standing of these books, and that the result can only be a departure from orthodox faith respecting them.

The "Pentateuchal Question," so called, in its most general aspect is a self-contradictory question, for underneath all the throbbings of critical inquiry is the suspicion, if not the declaration, that *there is no Pentateuch*; and that, prior to any investigation of particular books, it must be determined if the so-called Pentateuch should not be absorbed in the comprehensive Hexateuch. If it can be shown that the book called Joshua must be added to the five books, because of similarity of linguistic structure or identity of some events alluded to in them, or the exhibition of the same religious consciousness in the writers thereof, or for any implied or invented reason whatsoever, the authorship of Moses is displaced, and the date of the books may be referred to a much later age than is usually attributed to them. It is needless to say that Graf, Wellhausen, and Professor Briggs are anxious to substitute the Hexateuch for the Pentateuch, with a reckless disregard of the logical consequences of their attempt, and a stolid indifference to the wreck of orthodoxy as the result of the rationalistic substitution. It is not our purpose now to show how unfounded the Hexateuchal basis is, or to controvert its rationalistic significance, but merely to state it as a part of the problem we are now considering.

Confining the question to the Pentateuch, we remark that it has been variously assailed by the Rationalists of all countries, but the fact that it has survived all attacks is something of a circumstance in proof of its inspiration. Their general position is that, having passed for veritable history from the time of the closing of the canon until these days of learning, it is now manifest that the Pentateuch is mostly legendary or mythical, and that it must be accorded no higher place in the religion of mankind than the pious and transparent legends of Babylon and Moab. Semler, having concluded upon its legendary origin and character, was followed by the metaphysicians and theologians of Germany, France, and England, every one echoing the teaching with some variation, being either more intense in asseveration, or more descriptive of the proofs of myths in the narratives, or more inquiring as to the drapery of the events that constitute the history of Israel. Reimarus, in the *Wolfenbüttel Fragments*, as given to the world by Lessing, renounced nearly all the Old Testament because of its supposed legends; Hitzig commenced historical times with Moses, considering the accounts of events prior to his period purely mythical; Professor Zöllner and M. Pecant rejected inspiration from the historical books of the Old Testament, reducing them to the category of fiction; De Wette pronounced historically spurious the

five books of Moses; Schleiermacher repudiated the normative authority of the Old Testament; and Colenso, with persistent and flagrant misrepresentations, sought to overthrow the historical standing of the entire Pentateuch. Though the historical accuracy of the five books is thus questioned, we must not forget that the burden of proof rests entirely with those who make the attack; and as they have furnished no proof beyond surmises of incredibility touching the historical books, the orthodox are under no necessity of hastening to their defense. Certain it is, that, holding the external confirmation of the historic truthfulness of the Mosaic records in check, the critics can offer no evidence in demonstration of their truthlessness. They can quote no history that contradicts the principal events recorded in Genesis, the first chapter of which is unassailable by history if not by science; they can find no contemporaneous history that antagonizes the account of the exodus or the life of Israel in the wilderness; they therefore resort to conjecture, the skillful manipulation of the contents of the books of Moses, and the exigencies of a false theory of the supernatural history to justify their hostility to the sacred record and their impatience with the triumphs of the Christian religion so far forth as they are based upon faith in the pentateuchal accounts. On the other hand, the orthodox believer, with the faith of the ages behind him, steps forth with proofs of the historical credibility of the Pentateuch from monuments in Egypt, the Moabite stone discovered twenty years ago, and the cuneiform tablets found in the exhumed remains of Nineveh and Babylon. Besides, Herodotus, Josephus, the annals of the Oriental empires, and the archaeological discoveries of recent years may be quoted in confirmation of the historical integrity of the entire Bible. On this point Professor Sayce says, that the Tel el-Amarna tablets have already overthrown the primary formation of the criticism against the historical character of the Old Testament. The attack on the historical reputation of the old book is resulting in the accumulation of evidences in its behalf that will forever silence the suspicions of infidelity respecting the accuracy of the books.

Another claim of rationalistic criticism is, that the Pentateuch is a collection of fragmentary documents, written at various times by various unknown authors, and that they were brought together in the present form at an age not earlier than the times of Ezra, and possibly later. De Wette most diligently applied himself to the decomposition of the Pentateuch into various documents, at the same time upholding the lofty sentiments and powerful imagery of some of the books. Delitzsch advocates the documentary hypothesis in his treatment of the Pentateuch, as do a majority of the critics, especially Kuenen, Budde, Ewald, Wellhausen, Graf, and Dillmann. The composite character of the Pentateuch is based on several considerations which, all-sufficient in the view of the critics, are far from convincing to those who are able to discover a unity of purpose and a similarity of style throughout the whole; but it is well to note them, that the assault upon its authenticity may be properly estimated. It is alleged by the assailants that in the book of Genesis there are two accounts of creation, of the deluge, and of the

peopling of the earth; and, therefore, that they are the product of at least two independent authors, neither of whom is alleged to be Moses. The evidence of double authorship is the apparent difference in the language, the style, the material, and the theology of the two accounts; but it may be affirmed here that until the critics invented this catalogue of differences the most astute theologians in modern times never suspected their existence, nor were induced by them to partition the books among several authors. If the method of reasoning that decomposes the Pentateuch into separate documents and into proofs of joint authorship be applied to Macaulay's *History of England*, it will appear as the product of a score of authors living at long intervals from one another, each pursuing an independent aim in his work. It is certainly safe to reject a method of investigation of the Scriptures that would destroy the integrity of literature and written history, and thwart all the processes of logic and thought.

As to two accounts of the creation and of the deluge in Genesis, we deny that they are there, and challenge the proof. The supplemental reference in the second chapter of Genesis to the creation as recorded in the first chapter, is not of the character of another or second account, and only a theoretic mind bent on torturing facts into the service of skepticism would imagine another account in the few words given. The same is true of the history of the deluge. Readers of Oriental literature know that Semitic writers were, as they now are, in the habit of repeating their accounts of great events, perhaps in order more firmly to impress them upon the public mind; but a duplicated account no more proved two authors than it proved two events. If, however, we concede two accounts of the deluge, the fact of a different authorship is not established, nor the credibility of the event impeached, since revelation partakes of an Oriental structure. Besides, as one account is more comprehensive in details and exhibits a greater grandeur of expression than the other, the conclusion is that the one is the *natural* and the other the *supernatural* representation of the great cataclysm. We find in the double account just what we should expect if the event occurred at all; and it is more probable that one writer would give the two, because complete, representations in close order, as we have them, than that two authors, each taking a different view of it, would relate it. If there are two accounts the claim of single authorship is, instead of being disturbed, rather confirmed by them.

The great argument for plurality of documents, however, is in the use of different names of the Deity in the Pentateuch, the word *Elohim* being found in some of the chapters and books, and *Jehovah* or *Jehovah Elohim* in others, wherefore it is inferred that different writers composed the books. We do not deny the fact alleged, but see no reason for accepting the inference. That additional names would be applied to the Deity as he further manifested himself to his creatures, expressing either his attributes or his relationship to man or his purposes respecting the world, might be expected, for man's knowledge of him would be limited and incomplete. He is manifested at first as the Creator, cold, distant, and unfamiliar;

hence, the earliest theology in Genesis is a simple monotheism, but it could be nothing else. *Elohim* describes God as a being of power and wisdom, but it must not be supposed that this word completely revealed him. After man's appearance he is personal in his relations with him, familiar in intercourse, displaying the character of a father, and interested in his welfare. Another word must express this progressive exhibition of the divine character. *Jehovah* is the word. Could not one writer express this development in the divine manifestations, and would he not do it if they actually occurred? Who can believe that *Elohim* proves one writer and *Jehovah* another? The *a priori* conception of revelation is in harmony with the idea of its development, and requires just what we find in the Pentateuch; but it does not require two authors to represent such a revelation.

Based upon these two words the critics have classified the verses, chapters, and books of the Pentateuch into Elohist and Jehovistic, and even attempted to extend the classification to other books in the Old Testament. As applied to the Pentateuch, there are objections to this view that even the critics are not able to remove, and some that destroy the classification altogether. We should remember that the classification is purely arbitrary, invented to assist the declining fortunes of a theory whose undertone is against the Mosaic authorship of the books. It is not surprising, therefore, that while the critics agree as to the necessity of such classification as is here manifested they differ with one another in its application; in other words, they contradict themselves in the assignment of verses and chapters to the Elohist and Jehovistic writers. But the scheme of classification, as formulated by the critics, also includes a second Elohist, a Redactor and several incidental writers, each designated by a letter of the alphabet. Hence we have P, J, R, P¹, P², P³, Rd, etc., as the unknown and joint composers of the books. In the process of classification of the documents, and their assignment to their right authors, there is not only trouble but great confusion, for the critics make war upon one another, and settle nothing except the futility of their scheme. In the account of the deluge Kuenen assigns a part to J which Wellhausen assigns to R; another section Budde assigns to P which Kautzsch assigns to R. The account of Jacob's family going down to Egypt is assigned by Dillmann and Nöldeke to P, by Hupfeld and Böhlmer to J, and by Kayser to R. Respecting the death of Joseph, Schrader assigns the account to the Elohist, but Nöldeke and Wellhausen assign it to the Redactor. As to the parentage and infancy of Moses, Knobel ascribes the account to the Jehovist, while Dillmann ascribes it to the second Elohist. Respecting Jethro's relations with Moses, Knobel assigns the account to the Jehovist, but Schrader and Dillmann divide it between the Jehovist and the second Elohist. The recorded covenant with Isaac, Knobel assigns to the Elohist, but Kayser, Dillmann, Schrader, Hupfeld, and Nöldeke attribute it either to the Jehovist or the Redactor.

In addition to the palpable disagreement among the critics as to the distribution of various passages in the Pentateuch among various

writers, we also observe the habit among them of striking out passages that contradict their *à priori* conceptions of the documents, regarding them as interpolations, and unessential to the main account. Nöldeke and Wellhausen are unscrupulous, not only in the divisive process, but also in expunging from the record whatever contradicts their assignment. They also become redactors themselves, rearranging the order of verses and paragraphs, and handling the documents as if they were authorized to purify the text, and decide what should constitute a true Pentateuch. Unarrested in their work, the result would be, not a Pentateuch at all, but a few documents, divided, as to their contents, into legendary, historical, and spurious, and, as to authorship, into Mosaic and un-Mosaic, the latter constituting the greater portion. Under such a process Shakespeare would be ruined, Bancroft would be dispossessed of the crown of authorship, and it could be established that Thomas Chalmers never preached a sermon except one on "Commercial Honesty," which we commend to all triflers with the truth. While the critics propose to apply the rules of historical criticism to the Scriptures, it happens that they have invented criteria which, applied to literature in general, would render it untrustworthy and dissipate the integrity of history. The fact is, they do not apply these rules to other than the sacred records. If these criteria of historical credibility and literary authorship are in full force in literature, it is easy to cite examples; but we fail to find a single example of such perverse ingenuity and such obstinate determination to wreck the claims of originality and authenticity in historical or other writing. *We therefore demand of the critics one example of the application of these criteria to profane literature.*

It goes for something that for centuries the Jewish and Christian scholars were almost unanimous in attributing the Pentateuch, as a whole, to Moses, and that a few honest rationalists, such as Michaelis and Eichhorn, vindicated this view by arguments that have never been overturned. It may be said that, bating the refined suspicions of the early Gnostics, the coarse accusations of English Deists of the eighteenth century, and the violent attacks of a few German philosophers from the time of Spinoza, the prevailing sentiment throughout Christendom, from the apostolic age until the dawn of the present century, was in favor of the Mosaic authorship of the Pentateuch, and contrary to all the schemes of mutilation, division, and anonymity that are now in the forefront of higher criticism. It is also of some worth that such profound critics as Hengstenberg, Keil, Rosenmüller, Hävernick, Jahn, and Graves have found no difficulty in accepting the orthodox view of the Pentateuch, and have exposed the infidelity of De Wette, Graf, Wellhausen, Gesenius, Vater, and Colenso.

The post-Mosaic origin, not only of the Pentateuch in its present form, but also of the several books composing it, is maintained with vigor by Delitzsch, and with circumstantiality by Wellhausen, and both are followed by the higher critics to a considerable extent. Professor Stevens of Yale College holds that the Pentateuchal legislation and prophecy may be Mosaic, but not the Pentateuch in its wholeness or present arrangement.

The arguments for the general position are neither numerous nor cogent, but plausible and in some quarters persuasive. If the composite character of the Pentateuch is established the theory of its post-Mosaic authorship is also greatly strengthened; but, as the former is an unsettled question, so the latter remains to be proved. The fact of historical errors in the books makes no more against Moses than against the Elohist, the Jehovist, and the Redactor. The fact of omissions in the genealogical tables proves nothing against Moses that it does not prove against any writer. Besides, an omission is not necessarily an error, and an argument *a silentio* is not regarded by scholars as determinative of an issue.

On the affirmative side there are considerations that the keen critics have not discovered, or purposely ignored because of their relevancy and invincibility. The first is the absence of Chaldaisms in the Pentateuch. If the five books were composed during the Babylonian captivity or subsequently, they would abound in the language of the country and the period, as do Ezra, Nehemiah, Esther, and Daniel; on the contrary, the Hebrew of the Pentateuch is the purest, and absolutely free from Chaldaic corruption. *אֲזוּר*, *a girdle*, is in the books of the captivity but not in the Pentateuch. *נֶפֶר*, *a young lion*, is not in the Pentateuch, but it is used thirty-one times elsewhere in the Old Testament. *עֶמֶר*, *omer*, is found ten times in the Pentateuch, but not elsewhere in the Bible. Nouns by the score are used in the Pentateuch that are not found in any book written during the captivity; and words used in the latter are not found in the former. We regard this fact as decisive against the critics.

Quite as difficult of explanation, on the post-Mosaic theory, is the evident familiarity of the writer of the five books with Egyptian names, customs, laws, and language, and also with the topography of the country from Rameses through the wilderness to the Jordan. The report that Joseph, before appearing in the presence of Pharaoh, shaved himself, was, according to Wilkinson, in harmony with the Egyptian custom of the inhabitants generally of eschewing the beard. Pharaoh named Joseph *Zaphnath-paaneah*, which means "savior of the age," a word descriptive of Joseph's administration in Egypt. The references to brick-making, the ark of papyrus, and the plagues of Egypt are founded on an intimate knowledge of the country, the habits of the people, and the events as they occurred. Nor is the writer less precise or correct in his allusions to the occurrences in the wilderness or the character of the country through which Israel passed, as he wrote that at Elim there were twelve wells and seventy palm-trees. We may well raise the question if any one in post-Mosaic times could have written the five books without having lived in Egypt, acquired the Coptic language, found the same customs, laws, and names in existence as obtained in the days of Israel, and traveled the exact route of the Israelites, noting every particular, and recording it just as it has been transmitted to us. The task of forging these books in the days of Ezra was impossible of achievement, and the task of writing at that time without forging them is inconceivable.

We have, in conclusion, the testimony of Christ, Peter, and Paul, in the quotations they make from Moses, that they regarded him as the writer of the books that now bear his name.

Against the evidence of the authenticity of the Pentateuch the critics have little to offer except to project the "Pentateuchal Question" into the foreground of controversy, and to resubmit the answered objections to the doctrine of inspiration and the Mosaic authorship of the books. The lower work in which they profess to be engaged can result in nothing less than the overthrow of the fundamental principle of revelation, and, therefore, in the destruction of the supernatural religion. For this reason we are opposed to the motives, methods, and results, as announced and understood, of that class of theologians and metaphysicians who prefer to be known as "higher critics."

WOUNDED RATIONALISTS.

Deliberately, prayerfully, with a knowledge of facts that indicate a feverish state of unbelief, and at the risk of disturbing the peace, we have initiated a warfare upon the rationalism which, in the guise of "higher criticism," is intrenching itself in certain collegiate institutions in the East, and is symptomatically appearing in some schools west of the Alleghanies. The ground of the attack has been fully stated in *The Christian Advocate* of June 6, and July 4 and 11; but the evidence that has since accumulated is strong enough to convince the most unbelieving and to alarm the most conservative of the orthodox. It was not our purpose to arraign the colleges, notwithstanding their aberration from accepted standards of religious teaching, until students privately informed us of a state of things in them that compelled an assault. Emerson says one's affirmations should be like cannon-balls. Hence we shouted the facts, made a charge against the colleges, and are awaiting and observing results. The correspondence involved in this controversy is large—bishops, students, pastors, theological and other professors, and laymen writing us from all parts of the country, largely adding to our stock of evidence and confirming the indictment minutely and in every particular. In December, 1888, a "National Academy of Theology," composed of twenty-three theological professors, was organized in New York, having in view, among other objects, a "visible demonstration that the science which is built upon the Bible is a science, and that all its branches are sciences. These should be brought out of the corners into which they have been thrust by the secularizing tendency of rationalism." At its recent annual meeting, held in Madison, N. J., Dr. James Strong, the president, stated that among the results aimed at by the Academy is "*the establishing of a constructive and conservative criticism in opposition to the destructive and negative criticism so prevalent.*" If he did not refer to the run-away higher criticism in this country his language was without meaning. We happen to know that the new Academy will resist rationalism in all its phases. A student from Johns Hopkins University writes that the "statements you make can, in

the main, neither be refuted nor denied." A pastor in Massachusetts, formerly a student under Professor Harper, of Yale, says that our charges are timely and well-founded, and he prays that God may nerve our arm and direct our blows. A theological professor writes us, that "Professor Ladd is self-contradictory in his *Doctrine of Scripture*, especially on Inspiration. It would be no difficult matter to show up his rationalistic tendency by putting in parallel columns his fast-and-loose way of teaching." Among the few who espouse the opposite is a New England editor, who, in respect to Yale, contents himself with a mellifluent denial of the facts, but he neither disposes of them nor advances proofs of the ground of said denial.

Yale College is the head quarters of American Rationalism. It produces more rationalistic literature than any other institution in the land, and thus determines the issue. It is not a question of the number of rationalists in the faculty, though in this case it is large, but a question of literature. If one professor in Yale should issue more rationalistic literature than a score of rationalists in another institution, the former would be the center of the great infidelity. As the Mississippi River has its source in Minnesota, and not in several lakes but in one, so rationalism has its source in Yale, and, if not in several, then in a few, professors whose work is fatal to the faith of orthodoxy. Kant gave character to philosophy, Bolingbroke to English deism, Voltaire to French infidelity, and Semler to German rationalism. So one professor may give character to an institution, and one rationalist in the faculty may do more harm than may be counteracted by the Christian teaching of all his associates. Unfortunately Yale is positive in its destructive work, and must account for it to the Christian sentiment of the land. "It must needs be that offenses will come, but woe to him by whom the offense cometh."

Professor G. T. Ladd and Professor W. R. Harper, of Yale, in *The Christian Advocate* of July 4, venture a reply to the personal indictment under which the controversy in its progress has placed them. Professor Ladd's letter is a literary curiosity, without the trace of a manly sentiment or argument, and without the exhibition of a truth-loving or a Christian spirit. If our space were not more valuable than the letter we should publish it entire; but we can quote it without being charged with "twisting" it, and dispose of it in a few lines. Its errors are numerous, and its splenetic feature a reflection on its writer. We have never mentioned his name before a Conference, and were not the first to introduce it into this discussion; but we propose now to deal with it as freely as his vulnerability invites. The supercilious egotism joined to the gross temper of the Professor puts him at disadvantage in the eyes of the cultured classes, while the personal insinuation in which he is pleased to indulge is a species of literary degradation that we might expect from a Celsus or a Voltaire. In respect to Professor Russell, it is significant that he [Ladd] does not deny Russell's resignation or removal from Yale on the alleged ground of unbelief respecting miracles, but condemns us for reading the *New York Tribune* and the *New York Times* for our infor-

mation, when he must have known that the *New Haven Daily Palladium*, of May 23, reported the case in the identical language of the New York papers, and that the country to-day so accepts the account. This is evidence of literary duplicity which we might expect in Baur or Strauss. Our quotation from his book, *What is the Bible?* apparently throws him into convulsions, and he performs a high somersault in order to make his escape from the dilemma of his position. Here is the guilty sentence: "Not a few of the biblical miracles *merely represent themselves* as what we should now call extraordinary combinations or exaggerations of ordinary physical forces." This sentence needs no context to explain it. Some passages in the Scriptures, or in philosophy or history, cannot be understood except in the light of the whole chapter, while other passages explain themselves. Professor Ladd's sentence is self-explanatory, and is a grievous misrepresentation of the biblical idea of miracles. The reader will note that he does not say that *his* idea of biblical miracles is that they are exaggerations of natural forces, but that the Bible itself represents them as such exaggerations or combinations. It charges the Bible with what he, as a critic, believes and teaches. After thus misrepresenting, in his book, the biblical conception of miracles, he misrepresents himself in his letter in order to neutralize our objection to his position by appealing to the context, and declaring that he was resisting the fundamental position of rationalism! This is literary hypocrisy in its essence. The context shows no antagonism whatever to rationalism, but is an argument in itself, without the sentence quoted, in favor of a heterodox assumption. Judge Story says we must judge of one's opinions by his language, but, if it be obscure, then by his known intention. In this case the language is not obscure, nor is the context, nor is the book; for the whole is a direct attack on the orthodox position respecting the Scriptures.

If his arraignment of the orthodox conception of miracles is in opposition to the rationalistic notion, as he claims it is, we shall have to abandon inductive reasoning and reconstruct, if not reverse, all established methods of thought. In this rationalistic book he affirms that the historical Scriptures abound in errors; *pari passu*, we must believe he was proving them to be errorless. He also assumes that Moses was not the author of the Pentateuch; *pari passu*, he must be understood as proving that Moses did write the Pentateuch! He also opposes the doctrine of the infallibility of the Scriptures; *pari passu*, he must be understood as advocating the doctrine! He attacks the post-reformation dogma of inspiration; *pari passu*, he should be understood as maintaining that dogma! When, too, he says that the biblical books are examined by the higher critics as they examine other ancient writings, he means the opposite of what he says; and when he favors the Hexateuch he is to be understood as opposing it. What an ironical book. The book was honestly written, though vicious in substance, but the letter is a paradox.

We have drawn from him the following confession: "I have never written, or taught orally, one word in denial of the supernatural and miraculous origin and character of biblical religion, but, rather, just the

contrary." This is skillfully phrased, but, as it does not even touch the point at issue, we must pronounce it a piece of literary sophistry worthy of one in trouble. The biblical *religion* is not the subject. De Wette, with other critics, rejected many books of the Scriptures, but accepted the Christian religion in some of its essentials. We challenge Professor Ladd to say that he *accepts the supernatural and miraculous origin and character of the biblical books*, or the supernatural inspiration of the Bible, as held by the Christian Church. He dare not say it; he will not say it. Higher criticism pretends to utter nothing respecting religion but to investigate the *books*, and Professor Ladd knew he played a trick when he wrote his confession. He thinks it quite unnecessary for Yale to draw its sword against such assailants as those who expose its misdemeanors in theology. We mildly suggest to him, then, that *he* might approach us with the little pen-knife that he has been using in trying to whittle away the Pentateuch and reduce the Bible to the level of other books. We shrink from the sword, but the pen-knife has no terrors for us.

He addresses the Methodist clergy in the following soothing, yet threatening, terms: "My brethren, you make a great mistake if you suppose that the young men of this country can be driven or led into the Christian faith by measures like those of Dr. Mendenhall. No one else is exerting upon them so injurious an influence; no one else is so hindering from the ministry the choicest among them; no one else is so helping forward the ranks of the real infidels as men who resort to such measures." As we have resorted to no "measures," but merely proclaimed our orthodoxy and ventilated his rationalism, his appeal is, in the chronological sense, ill-timed, and in the literary sense little else than an abomination. Our orthodoxy making infidels, but his rationalism reclaiming them! When our clergy will wish to hear such a blatant egotist, or listen to his literary sophistries, or accept his rationalistic jugglery, it will be when they themselves have been caught in the snare of a criticism as profane as infidelity itself, and that has wrecked more than one institution of learning while it was professing to be orthodox. If Professor Ladd can be brought for a year or two under the influence of the *Review* he will absorb a wholesome orthodoxy which will act as a counter-irritant on his wretched theory, and improve his literary manners to such an extent as to gratify those who know him. In the mean time this is our challenge:

"Lay on, Macduff,

And — be him that first cries, 'Hold, enough!'"

Professor Harper is a Christian gentleman and entitled to courteous treatment, but he occupies a most unfortunate position, and departs in his answer from that spirit of fair-mindedness which is essential to a scholarly discussion of a disputed issue. As we have made no attack upon him as a teacher, either in Yale or his summer schools, nearly one third of his article in defense of himself is irrelevant, and reads as though intended to confuse his readers. He also puts some stress upon the distinguished character of some of his contributors, forgetting that rationalists, as a class, have been eminent for scholarship, and many of them promi-

ment in position in the Church. Was this also intended to deceive his readers? He very quietly assumes that our discovery of nearly twenty-five rationalistic signs in his journals is the sum of what may be found therein, when in fact they were quoted as mere instances of the spirit of the literature published under his direction, and do not constitute one-tenth of the proofs of an unorthodox tendency in said periodicals. The assumption was necessary to the "prolonged sophistry" of his defense.

It did not surprise us that, for the want of an argument that would stand all scrutiny, he resorted to the common demagogical custom of accusing us of "misrepresentation," "twisting," drawing unwarranted inferences, and failing to be governed by the context in our researches among his journals. If his charge were true it were heinous; but *he knew he manufactured it when he wrote it*. Inasmuch as he does not deny the verbal accuracy of our quotations, because he saw that in that respect we were scrupulously careful, the next and only thing to do was hesitatingly to say that, taken in their isolation, they really do not mean what, grammatically, rhetorically, and logically they undoubtedly do mean. To this we reply, that as to a majority of the quotations used they interpret themselves without the aid of context or of the professor. When he speaks of Genesis as a "compilation," or recommends Wellhausen's *History of Israel*, or condemns a book in favor of "plenary inspiration," is the context necessary to know what he means? Verily, when the professor, in such cases, clamors for context, we suspect that some kind of context is necessary to explain *him*, but not his literature. Some of the quotations made were not clear in themselves, but the context exhibited them in their rationalistic bearings and relations most decidedly, and in all such cases, as in every other, we studied the subject with religious fidelity.

In order to bolster against us his charge of misrepresentation he adroitly misrepresents himself; but even this self-sacrifice will not avail, for it is too transparent and too heroic. No one can read his criticism of *The Inspired Word in the Old Testament Student*, and his explanation of it in his recent article, without feeling that even a *good* man may sometimes forget his obligation to be sincere, and that a Tregelles or a Tischendorf could hardly harmonize his contradictions. This is only one example of an attempt on his part to escape the unfortunate position in which he has placed himself by an over-bold presumption in his muffled criticisms of orthodox teachings.

For these misrepresentations, as well as for the rationalistic tendency of his journals, he gives an explanation that confounds us, and that, if accepted, must introduce a new and dangerous element into journalism. "The whole question," he says, "is one of editorial policy, not of editorial opinion." Instead of condemning the rationalists he commends their writings as worthy of careful consideration; instead of conducting his journals in the interest of a pronounced orthodoxy and against rationalism in all its phases, he conducts them in the interest of an undermining criticism, and usually against so-called traditionalism in theology; instead of defending orthodox literature, authors, and the accepted standards of Christian faith,

he has little to say of them except in antagonism, and this is done and justified in the name of an "editorial policy," but not in the name of "editorial opinion!" In other words, "policy" and "opinion" in this case are two things. The editor may say, or admit to be said by others, what he does not believe or approve, and conduct his journals in this farcical manner; his readers, however, not knowing but that said publications are, in their general aspect, a reflection of editorial opinions and beliefs until informed that the editor is playing a game of "hide-and-seek," and must be held aloof from all responsibility or accusation of guilt, will not so readily grant him absolution. In "opinion" he may be orthodox, but in "policy" heterodox; in "opinion" he may accept the Christian's creed, but in "policy" he may be rationalistic, laboring to destroy the creed; in "opinion" he may hold to the traditional theology, but in "policy" he may make of it a heaveoffering, and be justified in his own eyes. If Professor Harper means that he is conducting his journals from a "policy" which is not in harmony with his "opinions," he has mistaken the temper of Christian people if he imagines they will tolerate the hypocrisy, and the sooner he harmonizes his "opinions" and "policy" the better for his peace and for the prosperity of his journals. It is no offset to this representation to be told that recently *The Christian Advocate* favorably reviewed one of Professor Cheyne's works, because the "editorial policy" and "opinion" of that paper are harmoniously orthodox, and no one questions either; nor that six months ago we invited Professor Harper to furnish an article for the *Review* on "higher criticism," asking him to avoid old arguments and refresh us with something new. At first the professor agreed to furnish the article, but finally declined, much to our regret, for in this *Review* he might have given us good orthodox "opinion," which is submerged in the editorial "policy" of his journals.

It remains only to note that the professor, in his article, claims to defend the higher criticism, which includes the work of such critics as Green and Bissell, which is neither destructive nor rationalistic; but it is singular that when Professor Green has appeared in his journals it is mostly to antagonize Professor Harper, either as spokesman of the rationalists, as editor of book reviews, or as manager of contributions. This intimation of affiliation with Princeton criticism is a little late, and, as there is no outside or inside proof of it, it is a trifle perplexing to the honest mind. However, if we may allow that in "opinion" Professor Harper is at one with Professor Green, though in "policy" opposed to him, he may go "scot free." But as we can only judge of the editor by the "policy" of his periodical and not by his private "opinion," we are constrained to believe that the "policy" is an index of the "opinion," and that higher criticism in the professor's hands is rapidly degenerating into a dangerous rationalism.

Having now replied to these critics according to the spirit and tenor of their articles, we trust that it will not be necessary to continue the controversy from a personal stand-point, but rather on the broad ground of inquiry for truth, and with a solicitude for exact knowledge of the origin and character of the books that constitute the canon of Scripture.

THE DOWNFALL OF THE "DECREES."

This is not a creed-building age. With the advancement in culture and a more critical understanding of the Scriptures have also come a wider range of liberty in interpretation to faith and a sincere disposition to reduce the simplicities of the Gospel to briefest dogmatic expression. The production of a great creed, like the Athanasian, with subtle and erudite affirmations and distinctions, would not be possible now. Nor is the mammoth Westminster Confession less an anachronism by virtue of its endless iterations and attempted philosophic settlements of the unrevealed divine wisdom on the problems of life and destiny. In the light of modern study these old moss-covered credentials of church life read like experiments in logomachy, or the evaporation of a theological spirit that no longer dominates in the realm of inquiry. The truth that is in these aged and sibylline frame-works needs to be rescued and reformed in modern utterance and according to the simpler modern beliefs of critical intelligence. It is not more a sign of the times than of the triumph of right conceptions in theology that at last persons of the Presbyterian cult are willing to reconsider that part of their Confession which, since the days of Arminius, has been a theological offense to Christendom. The movement for a revision of the third chapter of the Confession, which contains the obnoxious doctrine of predestination as applied to the eternal state of men, had its rise in a petition from the presbytery of Nassau to the General Assembly in 1888. Small in itself, it originated a revolution that cannot stop until a modification of the great Confession shall be accomplished.

In one year fourteen presbyteries united their petitions with the original one for a consideration of the subject of revision, and the result has awakened a wide-spread interest in the discussion that is now at the front in the Presbyterian body. The General Assembly in its recent session in New York agreed to overture the two hundred presbyteries in the United States with specific questions as to their desire for a revision and as to the particulars concerning which they may be anxious for a revision. This is a wholesale overture, opening the door to a discussion of the entire Confession; but its main purpose is to ascertain the sentiment in the Presbyterian bodies touching the perpetuity, modification, or extinction of the heinous third chapter.

Never having sympathized with that chapter, or accepted any of the explanations made in its behalf, or regarded as logical any of the arguments offered for its monstrosities, we join with the outside multitude in expressing the hope that after a full and rigid examination of the section or articles which affirm that God did freely and unchangeably ordain whatsoever comes to pass, yet so as neither to be the Author of sin nor interfere with the volition of the creature, the Presbyterian Church will completely abandon the teaching as well as the language in which it is couched. It is not to be expected that so significant an event as the alteration of a creed, with so many historic antecedents and with such prominence in theological controversy as the Westminster Confession has

sustained, will occur immediately, or without the most careful investigation of the necessity alleged for the change. Any rash or thoughtless attempt, or the employment of superficial reasons, by which to induce a great body of Christians to alter the standards of faith, should meet with the opposition it deserves. The Presbyterian Church, noted for its calmness, must now be honest and patient in the consideration of the subject before it. On the other hand, while it must resist demagogical influences to secure the modification, it must be alive to the arguments that may be urged in behalf of the petitioners for a change. It must be as resolute to do the right thing as it is calm and heroic in opposing the wrong thing.

In this connection, it occurs to us to say that certain arguments that have been proposed to the Presbyterian Church for a revision of the Confession are not only invalid in substance, but unworthy of submission for want of relevancy. Dr. Lyman Abbott scouts the Calvinistic doctrine of election as a "sixteenth century idea," as if the great age of a doctrine were not rather in its favor than against it. If it is a tenable ground for the repudiation of doctrine, or beliefs, or truths, because they are not the products of our own age, we may renounce the Reformation because it was a sixteenth century movement, and the gospels because they have descended from the first century. Aristotle gave us the syllogism and Bacon the inductive system; but it might be said against the one that it was born before the Christian era and the latter that it bears the stamp of a previous century, and therefore they cannot be received. A doctrine is neither true nor false because it originated in the sixteenth century; nor is its validity to be determined by the period that gave it birth. John Calvin has nothing to do with the truth or falsehood of the doctrine of fore-ordination of events or destinies. It is true or false without reference to him, or his age, or the Presbyterian Church, and would be true or false though he had never lived, and the Presbyterian Church had never existed. To ridicule the doctrine, therefore, because it is of the sixteenth century is the weakest of arguments for a change.

Equally fallacious, and of the same inconsiderateness, is the suggestion that the creed should be brought into harmony with the *consensus* of modern times, as if truth was in bondage to established opinion, and must come forward or retire at the bidding of synods or organized bodies of religious men. In all fairness it should rather be required of the age that it should seek to harmonize itself with the truth, than that the truth should be asked to harmonize with the age. We greatly mistake if we suppose that modern culture is the authorized umpire between truth and error, especially that it can determine the inherent truth or error of the intricate and recondite questions of theology. To be sure, a Christian body will not overlook the tendencies of the times, nor be indifferent to its discoveries and achievements in science, philology, and archæology, nor eschew the absolute results of positive research and criticism; but it will not be subservient to the demands of the age, nor surrender its self-respect at the dictation of a mob of critics and antagonists. The chief point to be kept in view is, not the age, but the truth. *If the doctrine of*

election is true now, it was always true, and always will be true, in human history, and it ought not to be changed to suit the modern clamor, or to harmonize with public opinion.

The initial work of the Presbyterian Church is a re-examination of the basis of the doctrine, not in its historical aspects, but in its scriptural character; and if it can see no reason for a change of faith it should resolutely refuse to change the creed. Besides, if after a careful study of the basis of the doctrine the Church is still satisfied with its scriptural soundness, it should affirm it with all integrity and enthusiasm, and insist that Christendom shall accept it as a revelation from God. The day has come when, if false, it should be eliminated from the Confession, but if true it should be heralded with the tremendous strength of the whole Church. The attitude of the Presbyterian Church respecting the doctrine is open to criticism, because the outside world is not certain whether it holds to it or has secretly abandoned it. It seems that it does not deny the doctrine, but it refuses frankly to affirm it. It is evidently an integral part of the Confession, but it is heard no longer in the pulpit, except in Talleyrand's *usus loquendi*. Laymen unite with the Church with words of repudiation of the doctrine on their lips, and Arminian ministers are installed in their parishes without the slightest change of faith or opinion respecting the decrees. This Laodicean position of the Church is bad for the doctrine if it be true, and unfortunate for the Church if false. What is needed, therefore, is a firm, square affirmation of the truth, whether it shall confirm or reject the third chapter of the Confession, since the truth is of more value than the creed.

There are some arguments for revision that the most conservative of Calvinists can afford to weigh and appropriate in behalf of the truth, and which Arminians may modestly suggest to their respectful consideration. The popular impression is, that the section on the decrees is obsolete, and that Calvinistic bodies have entirely outgrown its meaning and application. That it still retains its place in the Confession is not astonishing, for nations outgrow laws and constitutions before they abandon them, and religionists often advance beyond their doctrines and ceremonies before they modify or reject them. The Roman augury lost its standing with the statesmen and common people years before it was declared useless and unavailable. The Lutheran Church still retains the inherited Roman Catholic doctrine of confession and priestly absolution, though it is of no influence in, and is not observed by, the Church. So the chapter on the "decrees" is rather the monument of the rejectable theological science of other days than the exponent of any preachable faith in these times. It is a relic of pious ingenuity rather than a living arithmetic in human thought; it is a theory of future vital statistics rather than a schedule of known or knowable facts pertaining to the distribution of eternal rewards and retributions. Whatever its influence in preceding centuries on the religious life of the people, it is now a quiescent factor and wholly inoperative both in religious people and human affairs. The advance of the Church itself beyond the teaching of the decrees is sig-

nificant of their worn-out condition, their inability in these days of a broader knowledge of the Scriptures, and their probable untruthfulness as a doctrine.

From the Arminian view-point the doctrine is not only paradoxical but it is self-contradictory, and therefore absurd. If it were only paradoxical we should be cautious in objecting to it, for the Bible is a book of paradoxes. A miracle is a scientific paradox, but it is not self-refuting. Paul was weak when he was strong and strong when he was weak, but he was not absurd when he claimed to be in either paradoxical condition. That God fore-ordained all things to come to pass, yet so as not to be the Author of sin, which is the greatest thing, save redemption, that ever came to pass, is not a paradox, but a self-contradictory absurdity. Neither does theology require it nor logic justify it. That God fore-ordained all things, yet so as not to interfere with human freedom, is another equally incompatible statement, without justification in logic, and without confirmation in human history. We are not certain that the Arminian expression of the relations of divine sovereignty and human freedom is unimprovable, but we are certain that the Calvinian formulary is logically absurd and scripturally defective. And this, as we understand it, is the sentiment of our modern age respecting it.

If a doctrine may be judged by its utility, or its effects in human life, the doctrine of predestination may righteously be condemned, for it has been a stumbling-block in the path of progress, and a hinderance to the prosperity of Calvinistic bodies themselves in all lands. On the side of the elect it reads like Universalism; on the side of the reprobate it reads like fatalism; and taken together it destroys human freedom, paralyzing aspirations and achievements in proportion as it is received and incorporated in the history of the Church. The Arab is a fatalist, and the sultan's empire is an illustration of the effects of predestination when carried out in practical affairs. The Presbyterian Church might have been three times as strong as it is in the United States but for the blocking of its wheels by the "decrees" of its faith; and if these shall be removed in the near future we shall expect such success to this venerable Christian body as it has not had since the day it handicapped itself with paradoxes and absurdities. With these out of the way we even dream of the possibility of an organic union between the Presbyterian and Methodist Churches, for, bating superficial differences between them touching other doctrines, and an unlikeness of polity or church organization, which in the hands of wise men should not prove intractable, there would be no substantial ground for separation; and with Roman Catholicism menacing the republic there would be a strong reason for an early union. In the discussion in the Presbyterian Church over the "decrees" we voice the general hope that the minority may become the majority, and the majority act in the interest of that truth that is to save the world.

THE ARENA.

BOSTON IDEALISM.

I HAVE read and meditated upon the brilliant, learned, and comprehensive article on "Philosophical Idealism," by Professor B. P. Bowne, in the May-June number of the *Methodist Review*, with a very lively interest; not only because of its intrinsic merit, but because it serves, in a degree, to clear up the mystery as to whether or not a defined system of idealism is being taught at the Boston University, and what the nature of that idealism is. Now that the enunciation of the Boston University idealism has, at length, been quite plainly made by its chief, if not sole, discoverer and expounder, one may, without impertinence, ask some direct questions about it, especially if it be his intent not so much to cast discredit upon it, or to express dissent from its declared character and postulates—seeing that these have not, as yet, received any thing like an ample statement, and cannot, therefore, by the uninitiated, be fully understood—as to draw out more extended explanations. And, seeing that the apparent reluctance to declare the quality of this Boston idealism has at last been overcome, we may reasonably look now for a very free and ready assertion of all its principles and implications.

The enunciation above referred to is given in the winding up of the aforesaid article of Professor Bowne, and is as follows: "It (the world) exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. . . . The outcome of this activity is the phenomenal world, which is neither inside nor outside of God in a spacial sense, but which exists in unpicturable dependence upon the divine will. . . . This world, being independent of us, has all the continuity, uniformity, and objectivity which an extra-mental system could have, and, as distinct from individual delusion, is real and universal. *Indeed, it is hard to say what this view should be called.* In distinction from the idealism of sensationalism it is realism. . . . It is idealistic, on the other hand, in maintaining that this system is essentially phenomenal, and exists only in and for intelligence."

Concerning this peculiar "view," which is neither idealism nor realism, but both, we have to suggest, If the "outcome" of the divine activity, generating the world, is only an idea and not an act, it is purely mental; it does not result in a *creation*, does not realize an *entity*, but is solely a phenomenon, or a congeries of phenomena in God's consciousness. The world is merely the revelation to human intelligence of the processes of the mind of God. What ranker pantheism than this could find verbal expression?

But, again, if this "outcome" of the divine activity does not result in a real *creation*, does not give birth to a *positive entity*, not only is there no proper "objectivity" to the universe, but what becomes of its "continuity and uniformity," unless we suppose the divine activity to be exerting itself with an unbroken and everlasting flow upon the same lines?

For a phenomenon can last only during the continuance of the act or action producing it.

This Boston idealism would, then, seem to present God to us, not only in the irrational attitude of perpetually volitionating, to keep an ever-appearing and vanishing world in unreal existence; but, also, in the degrading and absurd light of an impotent absolute, fated forever to generate objectless phenomena within his own consciousness, but eternally shorn of the ability to give them substantial reality, and so rise to the dignity of a Creator.

J. B. WENTWORTH.

Buffalo, N. Y.

GOD'S BENEFICENCE IN NATURE.

The immediate effect of the almost unparalleled disaster in the Cane-mough Valley has been to produce doubt of God's ever wise beneficence. As said grim old Carlyle, in the midst of a scene of suffering, "If there is a God, why doesn't he do something?" Public calamity or great private sorrow sets us questioning, leading some to doubt and some to denial. Not only must faith confront these facts and questionings, but reason must confront them also. In all the shadowed scenes of life we are apt to judge God too narrowly, forgetting or overlooking the wider reach of his plans. That God is infinite in wisdom, in power, and in goodness is not only the declaration of revelation, but is it not, also, the voice of nature?

It must be conceded that the facts and forces of nature, in their general adaptation, serve our highest good; but they may also at times bring to the individual loss and suffering. Possibilities for good permit of possibilities for evil. Yet much of personal evil is the result of man's ignorance as well as of man's sin. The great law of gravitation is absolutely necessary, and no one would presume to complain of it; yet this very force precipitated the awful avalanche of water upon the doomed valley. The law which governed was no freak of nature, but the very law by which our lives are served in a thousand ways; by which the oceans are held within their bounds; by which our ships are permitted to sail their surface; and by which the water is made to flow in secret through the hills and send its supply into our dwellings.

Who can improve upon the laws governing the rainfall, either as to frequency or quantity? For us to attempt improvement would be to come to grief, as did the fabled Phaeton, who, aspiring to drive the steeds of the sun but for a day, so severely scorched the earth that Jupiter unseated him with a thunderbolt. We have hills and valleys, and rainfall and gravitation, and all serve our good. Folly only requires hills without valleys, fire without the power to communicate itself, and water without the power always to flow. God's beneficence in the laws of nature is plainly seen; and this beneficence must be sought in plan and provision, in order and method and end; not in interruption and break. It must be found in nature's constancy, not in disturbance of law and uncertainty. Agents and forces wait on every hand to do man service, in unvarying and ascertainable order. Upon those unvarying laws man must rely for

knowledge and progress in the appliances of advancing civilization. In God's far-reaching providence for good, under the reign of law, the conditions of life are to be bettered, and the possibilities of life and knowledge enlarged.

Who can doubt that God's natural and moral administration is all that can be desired, and all that goodness and wisdom can devise for the benefit of men? In all things, let us be careful to ascribe "righteousness unto our Maker." "Great is our Lord, and of great power: his understanding is infinite."

LOUIS PAINE.

Warren, O.

THE GENESIS OF HUMAN RESPONSIBILITY.

A distinguished philosopher writes me, "I believe in the freedom of the human will, but I also believe in the sovereignty of God."

But, it is pertinent to ask, if Adam's will was free in the choice of disobedience, how could the sovereignty of God affect in the slightest degree his wicked volition? If Adam was not the sole originator of his wicked volition, how could he be held accountable therefor without a disregard to right and justice? How could guilt attach to an act constrained by the sovereignty of God? How could an immaculate God constrain Adam to put forth a wicked volition? God has innumerable plans, but it is inconceivable and impossible for him to form any plan that would involve violations of moral law and a disregard of the immutable distinctions of rightness and wrongness.

"That cannot be right in God which is wrong in me," says John Greenleaf Whittier. This certainly is true relative to fundamental rightness.

The Scriptures say, "It is impossible for God to lie." If this is true, it must be equally impossible for God to constrain me to lie.

Has God perpetrated upon me the flagrant meanness of so constituting my nature that I necessarily suffer for an act which his sovereignty constrained me to perform? Did he so constitute my instincts, my intuitions, my reason and conscience, as to bear false witness? This surely would be an instance of double-breasted duplicity and injustice in God's character. But if Adam was free he could originate a wicked volition, and if he was free he could refrain from originating that volition. If, therefore, he did originate a wicked volition he alone was accountable therefor.

If he alone was accountable therefor the sovereignty of God could have had no possible agency, or desire, or purpose, or plan, in the genesis of that wicked volition. To say that Adam originated a wicked volition, and yet that the divine sovereignty controlled in the genesis of that wicked volition, is a manifest violation of the necessary laws of thought.

Such an affirmation says that both Adam and God were responsible for the origin of the same sinful volition. To say that a wicked volition was put forth, self-originated by man, excludes the divine sovereignty from its genesis; and to say that the divine sovereignty extends down into the genesis of a wicked volition, excludes human agency therefrom, in every sense that involves accountability therefor.

* If the sovereignty of God extends to the incipency of wicked volitions God is wicked. He is wicked because he violates the necessary principles of immutable morality. If his sovereignty does not extend to the origin of wicked resolves, then his sovereignty is in no way responsible therefor.

Observe, it is not a mystery, for a mystery transcends human thought; but this is an absurdity, because it shocks human thought.

Can that be called thinking which disregards the law of identity, which says "A thing is what it is," and also disregards the law of self-contradiction, which says "A thing cannot be and yet be at the same instant?"

He says a wicked volition is not what it is, a self-originated act. He says man is responsible and irresponsible at the same instant for the same wicked volition.

He makes man responsible for the wicked volition when he is seeking some person to censure for the immorality perpetrated.

And he makes God responsible for the wicked volition when he is seeking "the praise of his glorious grace," and the display of his genius and natural attributes, in doing evil that good might come of it. Would it not be wiser to reject human freedom than to assume it, and, in the same breath, annihilate it in the sovereignty of God?

The divine sovereignty that rules the moral universe, and that rewards and punishes all accountable beings, is a conception as necessary as it is grand and glorious.

No accountable being ever has passed, or ever will pass, beyond the control of Deity.

No immortal soul will ever be able to commit soul suicide.

And God has nowhere intimated that he ever intends to murder one.

While it is true that every sinful volition is an act that never ceases to be felt for evil in the divine government, God can, and often does, partially overrule, in the interests of righteousness, wicked volitions after accountable beings have freely shot them forth into the eye of a witnessing world. But a divine sovereignty that, in some subtle manner, reaches as a causing force into the sinful volitions of accountable creatures, who are hastening to the judgment of the great day to be judged and damned for those volitions, is too shocking to logic to be entertained for an instant.

Delaware, Ohio

L.D. McCABE.

ADAM'S DILEMMA.

In Dr. Longking's criticism, in last number of the *Review*, of the *Michigan Advocate's* answer to "An Important Question," occurs the following: "As it was morally impossible for him (Jesus) to originate an unholy thought, purpose, or act, because of the perfect purity of his nature, neither, for a like reason, could he yield to one at the suggestion of another."

Without discussing the merits of the question, may I ask for the bearings of this statement upon the fall of our first parents? I have always understood that their original image was that of God himself. If, therefore, perfect purity of nature was a bar to sin in the case of Jesus, why

was it not a bar to sin in the case of Adam? The acceptance of such a statement seems to involve the dilemma, either Adam did not possess perfect purity of nature or it was morally impossible for him to do what he actually did. The first contradicts the word and the second the fact.

Blue Rock, Pa.

WM. POWICK.

D. D. WHEDON ON FREEDOM OF THE WILL.

Whedon's idea of freedom is "power to the contrary." This power is attested by consciousness. Whedon's entire argument against Necessity turns upon the possession of such power by the agent. In the course of his argument he lays down the following proposition as a corollary from his reasoning (see *Will*, p. 273): "An agent possesses a power of acting otherwise than the way that God foreknows he will act." This proposition is ambiguous; though the author seems to have originally thought that it would be correctly understood by candid readers. It may be interpreted to imply the power of acting two opposite ways at the same time; or the power of acting otherwise up to the moment of acting. To this ambiguity the author refers on page 27 of the *Will* as follows: "The word 'instead' is important in one of the above formulas of definition. The proposition that the Will puts forth one volition, with full power to the contrary does not extend, by the phrase, 'at the initial instant.' The proposition, as thus fully explained by the author himself, is that *an agent possesses a power, at the initial instant of acting, of acting otherwise than in the way that God foreknows he will act.* Against this, the exact meaning of the author, the objection sometimes made, that his position demands a double agent to meet the conditions, has no force.

Syracuse, N. Y.

ELI C. BRUCE.

THE DIVINE APPELLATIVE CHURCH.

Some denominations claim they are non-sectarian because "the disciples were first called Christians at Antioch," and Christian is the divinely given name for God's people. We deny their claim for the following reasons: 1. The name Christian was in all probability given in derision. 2. The name Christian was not understood by the disciples to be divine, and it was not by them used. 3. The name Christian occurs but three times in the New Testament. Isaiah says, "And thou shalt be called by a new name, which the mouth of the Lord shall name," and they ask, What is it? The new name given is *Church*. Hence Jesus said to Peter, "Upon this rock I will build my Church." 1. The term Christian was never in "the mouth of the Lord." 2. This is the first place in the Bible where the term Church occurs. 3. It was given by "the mouth of the

Lord." 4. The disciples so understood it, and ever afterward used it. Hence their epistles are addressed to "the Church in thy house," to "the Church of God," "unto the Church of the Thessalonians," and to other local churches.

The "seven Churches of Asia" were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, showing that affixes and prefixes take scriptural precedent.

JASON YOUNG.

Kenton, O.

STEWARDSHIP.

The nobleman, the ten servants, the ten pounds, and the command, "Occupy till I come," open fully the question of stewardship.

The return of the nobleman was not to take possession of the ten pounds with increase, but to see how each servant had used his stewardship and to determine his reward.

Faithfulness secured possessions and authority equal to the ability shown by the improvement of the talents received. The direction given to the disciples, when they were sent into the village to bring the colt they should find near the entrance, manifests Christ's claim and proprietorship of property.

He armed the disciples against any claimant or objector by using the words, "The Lord hath need of him." Luke xix.

1. The return of the received pound does not indicate failure in business or poverty in earthly possessions, but reveals the "wicked servant" in his denial of the authority and government of God over all accumulations.

2. The untying and leading away of the colt without opposition from the owner proves his acknowledgment of the Master's right to claim his property, and his faithfulness as steward.

3. Responsibility for the use of money and other goods, represented by the pound and the colt, requires ownership and control; therefore governments are right in securing to individuals exclusive possession of property, that stewardship may have opportunity.

4. The building and completion of character demand the possibilities resulting in achieved inequalities, seen in poverty, and in competence, and in wealth.

5. This world and its resources, this life and its opportunities, were not intended to give to every one a per capita share of the aggregate wealth.

6. The "anti-poverty" theories are anti-God; not that God has ordained some to poverty, some to competence, and some to wealth; but that he has ordained stewardship, in which the losses and gains of the present vary the tests and opportunities.

7. The reckoning with stewards is not postponed until the end of all opportunity, but "upon the first day of the week." He whose every week acknowledgment of God proves him a good steward will finally have authority or reward to the full measure of his well-used ability.

Auburn, N. Y.

L. C. QUEAL.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE UNIVERSAL EXPOSITION has the floor as we write, and is quite likely to keep it. It promises to be a great success, not only in France, but throughout Europe, in that it draws to Paris a great concourse of visitors, and thus fills the purses of the tradesmen, and so far stop the mouths of political brawlers; for by common consent in all France there is to be no question before the nation but the success of the Exposition, and so long as the eyes of the great national disturber of the peace of Europe are busy in lauding and admiring itself, other nations may have a quiet breathing spell. France worships glory and the almighty franc, and with both of these at its command in the "*Triumphant Exposition*," it has now little time for any thing else, so that Boulanger and Cæsarean conspiracies are no longer the bug-bears that they have been. Indeed, the marked success of the event that just now appeals to all hearts is quite likely to form a chasm over which the coxcomb dictator will not be able to extend his hands.

The other nationalities of the Continent will look on in peace if this shall be the result of the industrial uprising of France, for one thing she has shown, namely, that she can get up a "Universal Exposition" with no thanks to the universe; for the Exposition is thoroughly French. The other nationalities of Europe would have but little to do with it, and the United States seems not to have made a success of its efforts. Indeed, the French people and press appear greatly disgusted with what they sneeringly call the Puritans at the Exposition, that is, the English and the Americans, because these nationalities persistently cling to their "whim" of refusing to run their show on Sunday. For of what use is Sunday in France, if not for gaiety and revelry? Now, to be in France and not do as the French do, in this respect, is deemed a great blunder. Every Monday the press parades the numbers that graced the Exposition the day before, and casts a sneer at that part of the Exposition which is not open. And still, for the possible salvation of France, there is quite a leaven at work among the little group of French Protestants who are battling bravely for the Puritan Sunday and the Puritan faith. Some of them are even now so somber in the common joy as to call attention to the Republic that Protestantism created on our side of the water in 1789, founded on the Puritan Bible, and theirs at the same period based on the infidel philosophy of Voltaire and Rousseau. It was their great statesman, Guizot, who said: "Protestantism may be proud of the nations that it has founded, and show them with pride, as did Cornelia her sons."

I. RELIGIOUS.

THE EVANGELICAL LEAGUE of all the Protestants of Germany against the Catholic aggression of the period is still growing apace. Branch leagues have recently been formed in Bavaria, Hanover, and Saxony. Among the members of these leagues are Christians of various hues that may not be greatly attached to the Church, and even Christians of so liberal a hue that they seldom see the churches, with a fair sprinkling of the most liberal shades. But they all stand together in the one great effort of protecting Germany at large from falling under the rule of the Vatican.

This conglomerate composition will, it is feared, not effect much in their purpose unless they adopt some means of educating their members up to a livelier sense of Christian responsibility than that of mere stolid opposition to the Papal forces. They must have a spiritual correspondence, an ecclesiastical spirit, and a living sympathy in divine service, which will alone awaken the true faith and impart or create the power to work effectively against Rome. For only from a living faith in the Lord Jesus Christ, and a firm attachment to the word of God, can spring a victorious career in this struggle. It is, therefore, very doubtful whether so piebald an alliance will effect much with their various weapons; it is an incongruous medley of forces that will be likely to turn its weapons against its own champions, in some instances, as readily as against the common foe. In works of love nothing ought to separate Protestant Christians from one another; they can do their whole duty only when united by an evangelical spirit, and with evangelical liberty.

In this present work of reclaiming the Protestant Church for the fatherland, it is quite noticeable that the Lutheran pastors are more than usually active outside of their own special sphere, which is quite unusual and quite an innovation for them, who claim to be the old and orthodox Church. And they make this move with fear and trembling, in compliance with their traditions handed down to them from the days of the great reformer—their immortal founder. The Lutherans fear any movement toward the establishment of a national German Protestant Church, as in any such organization they would be likely to hold a subordinate place. But in the dilemma of being between the great antagonist of Luther on the one hand, and the dissident sects, they choose, of course, the latter.

IN BELGIUM there is a wholesome excitement just now, in regard to the matter of reprinting the obscene works that are flowing in such a foul stream from the press of France. Their great politico-economist has taken up the theme, and is now dealing some stalwart blows to these malefactors. Laveleye accuses them of being worse even than the French in the matter of obscene literature. At Brussels there are some publishers who make a specialty of publishing filthy books, that one would not dare issue in Paris, and they are sold at high prices in France, England, and Germany. This is a trade about as lucrative as that of lewd pictures, and which has given to Belgium a reputation abroad of being low and beastly.

The government made a few seizures of this illicit matter, and some of the dealers were convicted and others released. At least, these dealers in trash became a little more reserved, since the minister of justice publicly denounced them and their base calling. The trouble is, as Laveleye asserts, much greater than appears even on the surface. These obscene books lower the moral standard, especially when they are books well-known, and seen every-where, on the tables of the clubs, and even on those of many private houses. Every body is thus induced to read them and to talk about them—Zola, for example, whose obscenity is so gross and revolting that some of his own principal followers and imitators have thought it necessary to protest against this flood of filth.

On reading these infectious books one becomes hardened to almost any thing, and things that were once revolting are now common-place. And thus the proprieties of ordinary society—that is, reserve, purity, chastity, and conjugal fidelity—are regarded as ancient prejudices and old-fashioned notions. Thus no blame is any longer attached to the most irregular relations of men and women; people regard them with indifference. Thus the lives of pure women are made a burden to them, because they are exposed to insults which the world only calls gallantries. This great lowering of the standard of national modesty and respect for women becomes also a lowering of national self-respect, the safeguard of a nation. The peoples that respect women and chastity increase and prosper; those which practice immorality decline and fall. And antiquity teaches us that they become incapable of being freemen. The superiority of Christianity is, that it has made purity one of the cardinal virtues. In proportion as materialism and paganism reappear, there enters a period of decline for genuine civilization.

THE ORATOIRE OF PARIS is the Mecca for the French Protestants, and there collect on Sabbaths the very cream of the Christian element of the capital. And its sacred desk is not consecrated to the clergy alone, but also to the prominent laymen of the Church, when they have some important appeal to make.

On a recent Sunday the famous Léon Say presided at a meeting of the Society for Mutual Aid, and had a most intelligent and thoughtful audience. The honorable Senator made an allocution that was received with much applause, and after having pointed out that the close and deep bond that allied all his auditors is Protestantism, he continued in the following eloquent strain as to current events:

"I ask myself whether this is not a great day for us in 1889, one hundred years after the meeting of the Constituent Assembly, when we are able to meet freely after having publicly celebrated our Christian service as becomes a great religion. For this immense result we ought to be grateful to the generation that emancipated us; for how many of us here could say that they have not sprung from one of those families persecuted in the seventeenth and eighteenth centuries, and who were exiled from France not again to return but by the opportunity of the Revolution?

As for myself, I belong to a family that had sought safety in exile, and was not able to return to France until the close of the eighteenth century, when it profited by the Edict of Toleration. This edict granted us, since 1787, a certain number of guarantees. Our marriages and births could then be registered and acknowledged as legitimate, and our divine offices could be performed.

"But this was only a tolerance; it was not until 1789 that one of our people, Rabant Saint-Etienne, a deputy of the Assembly, was able to say: 'We are free only by the grace of tolerance, and this is not enough; we demand full liberty to enjoy all the rights and duties of citizens, and to be admitted to all the responsibilities and places. We wish, in a word, to have all the guarantees that we may claim as Frenchmen.' His speech, pronounced on the 21st of August, 1789, made a deep impression on the Assembly, and later, this same deputy, having become president of that body, was able to write to his father, Paul Rabant: 'At last the Protestants are all free; they have regained their position as citizens, and they can now prove to their country how much they love it, notwithstanding their long exile and its long ingratitude.' And now, at the end of a century, what a vast difference! I see Protestants on every scale of the social ladder. I have been President of the Senate, and my successor belongs to our religion. Every-where there are Protestants; I see them occupy the highest places in the arts and in the industries. It seems to me that under such conditions we have done well to assemble in such numbers, and I am proud to be able to say to you: Let us be grateful citizens!"

IN SPAIN the fanatical clergy of the government are again in the line of attack toward the Protestants. A Swiss preacher in Malaga was recently condemned to two years' imprisonment and fifty dollars fine, together with costs of the suit, because he had written something in deprecation of the adoration of pictures. He was afterward pardoned. But not all the liberties have been taken from the Protestants. The Young Men's Associations are permitted to have lectures, to which the public are admitted. Bibles and tracts are distributed by colporteurs. The free schools for Protestants in Madrid count about five hundred children, so that one cannot say that the times of the Inquisition have returned. The gospel work, under the guidance of a Swiss committee of Lausanne, is still carried on by the indefatigable Empaytaz in Barcelona and the vicinity. This evangelist has a membership of about one hundred and twenty in his church, and even more regular attendants, and in seven schools for both sexes he has nearly one hundred and fifty scholars. His Sunday-school has over two hundred pupils.

But Spain as a nation is rapidly going back to the Vatican. In a recent Catholic convention they listened to the command from Rome, and voted for the restoration of the temporal power to the Pope; and voted for this measure with as much unction as if the whole Spanish nation were at their back.

The efforts of the government to avoid any international complications were fruitless. Contrary to its wishes, the Italian government was attacked in the most violent manner, and even more bitterly by the lay orators of the University than by the clergy. And not only the Ultramontanes, but also the Conservatives, joined in this appeal for the Pope against Italy. The leaders of this convention intend now to have the strongest of these speeches printed in great quantities and circulated among the people, who are still too indifferent to this matter to satisfy the Church. In this way an active propaganda is to be made for the coming convention in Saragossa in 1890.

THE AFRICAN SLAVE-TRADE is just now receiving heavy blows from many sides. Measures are being arranged to have, if possible, an international convention for its suppression. This unusual activity is largely owing to the efforts of the French Cardinal Lavigerie, who has been extremely busy on his own beat, in Algeria, and is growing into the conviction that an armed intervention might do much service in this line. But the most peculiar feature of the work is the circumstance that this anti-slavery current seems likely to flow into two branches, because the philanthropic world at large suspects the Cardinal of having two strings to his bow—he will abolish slavery and introduce Catholic missions at the same time. With respect to the Catholic feature of the movement, it seems to have begun in Belgium; there contributions were obtained, and quite a troop of men, about a hundred strong, was enlisted for the actual invasion of Africa. A few months ago it was said that this band would go into Africa by way of the Congo, and make its way to Tanganyika. But, so far, the band seems not yet to have left Belgium. In France, antislavery committees have been formed in Paris, Marseilles, and Lyons. Austria has one in Vienna, and at Salzburg a ladies' committee has been formed for the same purpose.

In Germany there has been formed an Antislavery Society, at the head of which is the Archbishop of Cologne. Like efforts are now being made in Sicily, Spain, Holland, and Switzerland; but nowhere is there as yet any thing practical, and it is not clear whether there is much success in the line of money collections. But it is clear that the popular heart has been touched in the matter, and that Christian people at least are inclined to look on some such movement with favor. The fact that the Catholic element is active in this matter stirs up a Protestant feeling, and it is pretty certain that if Cardinal Lavigerie turns his activity into the line of his Church propaganda, he will thereby incite activity among the Protestant peoples of Europe.

And this is showing itself now in England and Germany. In the German empire the Colonization Society has taken up the subject, and in England the African explorer, Cameron, is the most zealous advocate of the movement, and he is supported by the Archbishop of Canterbury and the aristocratic element generally.

II. LITERARY.

THE GERMAN UNIVERSITIES are stirred up a little at present by a new departure in the arrangement of the studies by one of the institutions of Middle Germany. From time immemorial theological studies have led the schedule for the season, but the scheme alluded to stands thus: 1. Linguistics; 2. Historical Sciences; 3. Philosophy and Pedagogics; 4. Mathematics; 5. Natural History; 6. Medicine; 7. Political Economy and Jurisprudence; 8. Theology; and, finally, the Fine Arts and Gymnastics.

This idea of putting Theology at the end of the schedule, when its historical rights would place it at the beginning, is shocking; and then to put it into conjunction with such follies as follow it is rather more than can be borne. The question now raised is, whether the various faculties were consulted in this matter, or whether it is the whim of an unauthorized dean thus to deprive Theology of its old historical right of precedence, which would place divine things always in advance of things temporal. The feeling among the theologians is, that this step is an outcome of the general tendency of the age to suppress or degrade the Gospel, theology, and the Church, and, as far as possible, to push them to the wall; and that it is the duty of the Church and the theologians not to submit to this lowering of their rank, which is their crown.

We are free to state that this certainly is an innovation, and one that seems strange because it is unusual, but we think the German theologians a little sensitive when they suspect it to be an intentional degradation.

"THE GOSPEL AT THE CHAMP-DE-MARS," is the heading of a characteristic evangelical appeal to the Parisians on the occasion of their Exposition, which we here give *literatim*:

"The Exposition has just been opened, and with it have also been opened, in Avenue Rapp and the Square of the Trocadero, two conference halls, where the Gospel is announced every day to the crowd, which is incessantly renewed. Here is a magnificent occasion to proclaim Jesus Christ to the thousands who have come from all parts of the globe, and who for the most part know nothing of religion except Roman Catholicism, unless they be professed Free-thinkers.

"Mr. MacAll understood this, and therefore, before the opening of the Exposition, took the initiative of a campaign which is now begun, and we hope will continue till the autumn. But if he has undertaken this work counting on God, and without being frightened at the large expense of the enterprise, our French Protestant Churches of all denominations, for which he thus works, have also for their part something to do; and the least they can do is to second him, not only by their prayers and testimonies of sympathy, but also by abundant contributions. We adopt too easily the pleasant habit, when the question is the evangelization of France, of leaning on our English and American friends, as if their liberality freed us from opening our purses. Our Protestantism, it is true, has to bear the weight of very heavy financial burdens, but it is not pos-

sible that we cannot, if we will it, collect a few thousand francs for a work of so much importance, and which concerns us so directly here.

"Why, for example, does not each Church in Paris and the Departments make in its own midst a special collection for the work of the Exposition, either officially or in a semi-official manner, by circulating among its members a subscription-list? One might choose for this collection some special day, as, for instance, that of the Ascension or of Pentecost. May God put it into our hearts to understand our duty in this respect, and with all our power to aid our devoted Brother MacAll to profit of a peculiar opportunity to become a fisher of men."

A PRAYER FOR THE EXPOSITION appears in the columns of one of the Protestant journals, offered by Pastor Brévannes, which will show the sweet disposition of the French evangelicals:

"Divine Creator of men, why hast thou gathered them in numbers so great from every country and every nation?

"Speak, speak, Lord! Tell them that the wealth of nature and the master-pieces of art are in thy hand!

"Will their hearts not soar to thee? That tower which rises from the earth to the clouds guides their eyes toward infinite space. Most High, all space is to thy eye as nothing.

"Father eternal and universal, thy thought is with the atom. Thy love murmurs in the insect and swells in the flower of the field.

"God of the Gospel, thou hast made us free and active. Thy will is that we love one another, and that we be one. Complete this unity. Aid us to forecast it in the mirage of this convocation of nations!

"Supreme Being, before whom the kings of the earth are as dust and the nations as smoke! thou dost raise us and regenerate us, thou dost draw us to thy perfection.

"These are the new times, when the sword shall be turned into a pruning-hook, and when the lion shall lie down with the lamb. Thou hast promised these times to us, and thou wilt give them to us. May this Universal Exposition foretell their coming! Amen."

THE GENEVAN CHURCH has been very rich in pastors of the Evangelical school, and sixteen of these have been honored with special notice from time to time in the columns of the *Gemaine Religieuse*, of Geneva. These biographical notices, by Francis Chaponnière, are now collected into one volume and given to the public. Several of the men noticed in these articles are well known outside of their own country, and they all have claims to attention from their grand service to the cause of the Gospel. Naville and Necker have such a reputation that the story of these two men alone would recommend the book to the Protestant world. Among those mentioned are Louis Second, the learned translator of the Bible; Pastor Theodore Proel, the founder of the *Refuge*; and Alexander Lombard, the apostle of the crusade for a proper observance of the Sabbath.

THE RED CROSS OF FRANCE has been honored with the attention of a member of the French Academy in the person of Du Camp, for this savant has just given to the world its story in a small volume.

As our readers are aware, the Red Cross is the symbol of the Convention of Geneva, and has resulted in an international contract by virtue of which the wounded of all nations should receive the care of a sanitary service that would be neutral in the time of war, even on the battle-field. The idea of the law of nations, and of a fraternity of men and nations, which should regard the idea of humanity in time of war, and even in the midst of the horrors of battle, is an idea of absolutely Christian origin; it ascends to Him who teaches men that they are all brothers, and that in Christ there is neither Jew nor Gentile, neither Greek nor barbarian.

But how many centuries have been necessary, how many hetacombs and martyrs, in order that this idea, which is the basis of the Red Cross, should find a formula and actually be brought into practice to relieve the sufferings of present civilization which even Christianity has not been able to suppress! It is this historic Red Cross, from its foundation in the suite of the wars of the Crimea and Italy, that Du Camp has undertaken to trace with the talent and competency that are peculiarly his. The book is one of great interest to the philanthropic world.

EDMOND DE PRESSEUSE, the famous Protestant Senator of France, leads an extremely busy life. In addition to all his manifold duties he finds time to write books of great import and living interest. He has just revised and enlarged the third volume of his *History of the First Three Centuries of the Christian Church*, which is received with great acclamation by his colleagues of the Protestant Church.

This third volume finishes the apostolic age and completes the period of the apostolic fathers, which is the transition between the first and the second century. In the preface the author says: "Since the first edition of this book grave problems have been raised by criticism. I have given these a very large place in this volume, especially in all that concerns the Apocalypse and the authenticity of the writings of the apostolic fathers. It will be seen that in regard to the letters of Ignatius I have changed my opinion entirely.

"I have endeavored, for each one of the periods of the great epoch of the history of the Church comprised in this volume, to follow closely the struggles of its adversaries of all sorts, without as well as within. At the head of the first appears for the first time the Cæsar of Rome. It is of great importance to catch the true character of the first persecutions against the new religion, and so much the more as this question has recently given rise to active discussions. The points that I have endeavored to throw light upon are the doctrinal development of the Church, with its first variations; the Christian life, with its perils and temptations, and also with its heroic grandeur in face of the insults and violence of the pagan world."

PROGRESS OF CIVILIZATION.

No theory of history is more prominent in literary circles than that every epoch is the result of the presence and influence of the individuality of its heroes or leaders. Little account is made of the multitudes who merely co-operate with those above them, or of that silent spirit which, enveloping the world, determines the direction of its movements and the issues of the rolling years. Man is the explanation of all the phenomena of time. Around him cluster the events of the ages, as from him go the forces that command order, the destruction of evil, the progress of the good. Neander constructed church history around the towering personalities of the centuries from the Apostolic Age to the Council of Basle. Carlyle exalted the heroes of religion, literature, militarism, and statesmanship into idols to whom the incense of adoration should be offered. The leader is every thing. He is the viceroy of those plans that culminate in lifting nations out of barbarism into civilization, and of transforming the world from its rough and thorny aspects into Edenic beauty and habitableness. Such names as Julius Cæsar, William the Conqueror, Henry VIII., Mehemet Ali, Joan of Arc, Frederick the Great, Wellington, Napoleon, Lincoln and Grant indicate upheavals in history, and are the synonyms of forces that effected permanent changes in the political structure of nations. Such names as Constantine, Hildebrand, Augustine, Pelagius, Socinus, Arminius, Calvin, Luther, Knox, Wesley, and Fox speak of religious movements whose effects are as ceaseless as the waves of the sea. Such names as Plato, Cicero, Philo, Descartes, Kant, Bacon, Spencer, Darwin, Lotze, Cousin, Hamilton, Mill, and Hartmann are expressive of scientific and metaphysical research and the immortal grandeur of the human mind. Even the Scriptures lend color to the theory, for the value of the Old Testament would be greatly lessened without Abraham, Moses, Joshua, David, and Solomon; and the New Testament, without Paul, John, Luke, and, above all, without the unique character of Jesus Christ, would be shorn of its excellence. To attribute history to the magnetism of a few self-controlled geniuses may be an extreme view, but there is foundation for it, and, if read in the light of the theory, history will be easily decipherable and man's greatness will reach demonstration.

The year 1889 will be remembered as the year of reaction in the history of the temperance movement in the United States. The refusal of some of the States to submit a constitutional prohibitory amendment to the vote of the people may or may not be a conspicuous proof of the influence of the liquor power over political parties; but the repeal of wholesome temperance laws, as in New Jersey and Rhode Island, and the defeat of an amendment by the people, as in New Hampshire, Massachusetts, and Pennsylvania, by astounding majorities, are ominous signs of at least temporary disaster to the cause. Still more emphatic of dissent

to the principle of prohibition was the resolution adopted in June by certain Episcopal rectors in Philadelphia, and also the purpose of the Lutheran clergy of the State to oppose the amendment then pending before the people in Pennsylvania; and the influential opposition of the faculty of Harvard University to the amendment in Massachusetts, assisted by eighty clergymen, contains a lesson that should not be unheeded. Ever since the organization of the liquor men's league, two years ago, to resist the temperance programme in the country, defeat has overtaken the friends of temperance, first in Michigan, and then in several Eastern States. Such an organization, and the use of money to overcome the temperance sentiment in States where amendments were pending, were expected; but that clergymen and college professors should boldly affiliate with the opposition was not in the calculation. The opposition of the liquor league, unscrupulous and damning, is less to be feared than the evident reaction among Christians, scholars, and statesmen who hitherto have been supporters of the principle, or, at least, not its antagonists. It is time to be calm; hot words of condemnation will avail nothing; the duty of the hour is to inquire the cause of the reaction and to adjust methods to the situation. In some States, as in New York, high license has its friends among those who occupy pews in the churches; more, the pulpit stands behind it and advocates it; in others, local option and taxation measures are not without favorable countenance from the pulpit and the pew; but in others, prohibition is the only sentiment and constitutional amendment the chief remedy, as it should be every-where, for the great iniquity. We regret to see that Senator Blair says that "State prohibition must always fail, for it cannot control manufacture and transportation." He therefore pleads for national prohibition. But until the sentiment be strong enough for State prohibition, it will not be strong enough for national prohibition. In seeking for a national law we may lose the State law, which, according to the Cincinnati *Commercial Gazette*, is working well in Kansas. Let the friends of temperance not be beguiled from what can be done into what is only remotely possible. In the light of recent events it is clear that the future action of the Christian citizen must be regulated, not by a narrow partisanship, but by a broad political statesmanship that has respect to the establishment of the kingdom of God among men. Prohibition may be delayed by the organization of the enemy and the reaction among churchmen, but the battle must continue until victory over the wine-cup shall be proclaimed from the tops of the mountains, and from sea to sea.

The peoples of the western hemisphere, having common interests and being closely allied by a sympathetic history, are growingly disposed to unite on a common platform of law, custom, and justice. The Great American International Conference, which will be held in Washington in October, will afford the opportunity for the discussion of international duties, the official recognition and observance of which will assist in overcoming the tendency to isolation that commonly marks national life and character. No

such conference has ever been held on the planet, and the results may be far-reaching as well as decisive and permanent in the modification of international relations. While all the nations have not responded to the invitation of the United States to be represented in the conference, Mexico, the Central American Republics, the Argentine Republic, Chili, Peru, Venezuela, and Bolivia have agreed to send delegates and confer upon the objects that may be submitted for consideration. The conference has not been called wholly in the interest of the United States, though the larger income of results may be on her side, but in the interest of the progress of the hemisphere. Specifically, the conference will consider the means of promoting trade among the constituencies. It will have before it the questions of importation, exportation, and valuation of merchandise in the ports of each country, and the collateral questions of invoices, sanitation of ships, and quarantine. It will also deliberate upon a uniform system of weights and measures, discuss copyright and patent rights, and favor the adoption of a common silver coinage to be used in all commercial transactions between the citizens of all the American States. If the conference should do nothing more than to advance the project of commercial union among so many countries its work would be invaluable; but, as it may favor the extradition of criminals and the adoption of a definite plan of arbitration of all disputes between the nations, thus preventing war and promoting brotherhood, it may accomplish more in one month for the peace and progress of the world than would be possible by any other method. We must not forget that the conference will be without legislative authority, and that the most that it can do will be to recommend to the respective nations the adoption of those principles, measures, policies, and objects concerning which the conference itself will be practically unanimous. Even should some of its conclusions be rejected by some of the nations represented, the fraternal spirit engendered by the conference will compensate for the failure, and harmonize the hemisphere as to general purposes. As the first conference will probably be followed by others, we may anticipate the adoption, not many years hence, of laws and regulations that will aid in the development of trade, the restriction of disease, a uniform commercial system, the promotion of morality, the suppression of war, and the rapid growth of the nations in all the essential conditions of internal prosperity and happiness.

Wagner was a revolutionist in music. He was not a humble worker—nor a quiet, refined theorist pointing out the defects of the existing opera and suggesting a return to Hellenic models—but he was a Robespierre, radical in conception and violent in execution; a barbarian of the Visigoth type; demolishing old rules, abandoning old forms, and setting up his own authority over gamut and song. He came forth as one with a mission, and conferred not with reputation or obligation to composers, past or present, but installed his theories in the public mind and executed them in masterpieces of strength and comprehensiveness. With Wagner a new

era dawned. He advanced music beyond the routine of the popular conception and beyond the verge of the established excellence of contemporaries. Criticism did not deter him, but rather energized him into loftier conquests. In the calm of the study, however, the defects of his system are apparent, and modification is inevitable. It is evident now that he imported the spirit of Greek tragedy into his music, confusing the modern musician and loading the air with thunder and lightning. His music is a roar, a Niagara, a deed of Æschylus, an Olympus on fire, a tumult of sounds as if bugled by the gods. It is, therefore, reactionary, a pagan revival, and a borrowed investiture of power. It is also agreed that it is wanting in pathos, beauty, melody, and that cluster of graces that makes music a charm and an inspiration. Wagner is sublime but not beautiful; heroic but not magnetic; artistic but not scientific; German but not cosmopolitan; and, though alive to the end he has in view, is cold and rigid in form and execution. Still, it is early to predict an immediate change of his method, for no leader has appeared to contest it. It is now in the crucible of criticism, which will test its virtues and make known its vices, the final result expressing itself in a musical evolution that will free his operas from paganism and add to them both beauty and melody.

Now and then a statistician, or a physiologist, or a naturalist, will declare that the race is physically degenerating, and will furnish some evidence corroborative of the pessimistic statement. It is useless to reason against facts, statistics, histories, when they do not agree with our preconceptions; but in this case the preponderating evidence is in favor of the improvement, longevity, increased health, and general regeneration of mankind. In civilized lands, where the æsthetic prevails over the athletic, and the intellectual is subduing the physical, man lives the longest, and is proving that higher pursuits contribute more to physical elevation than the low-grade conditions of purely physical nations. Intellectual and æsthetic nations rarely, if ever, die; but the pathway of history is dotted with the monuments of extinct physical nations. Babylon was a physical nation; England is an intellectual nation. Nebuchadnezzar would not compare with Gladstone; the luxury-loving, prize-fighting denizens of the ancient city would not measure to the height of the brawny and brainy citizens of London. Old Rome was physical and it perished; the American republic is intellectual and has a perennial lease of life. The testimony of history as to intellectual and physical peoples is decisive, ever affirming the decadence of those in whom the physical predominates, and the superiority and perpetuity of those who through intellectual methods seek the development of character and the fulfillment of their mission. Mankind are certain to degenerate if they exalt the lower over the higher; but, observing the natural order of development through the higher callings, they will add years to existence and secure all necessary blessings from the lower spheres. Civilization rebukes the pessimist, and Christianity answers the naturalist who foresees the gradual decline of the race.

SPIRIT OF THE REVIEWS AND MAGAZINES.

AMONG the many reviews of the period the *Unitarian Review* uniformly commends itself, because it represents that "rare compound of seriousness and sweetness" which Mr. A. H. Peters, one of its correspondents, complacently claims as the characteristic of Unitarianism when, at its birth, "it was the Puritan idea refined of its ignorance, its unloveliness, and its intolerance." One may not approve its religious theories, which are by no means orthodox. Yet one may find intellectual enjoyment in its æsthetic taste, its cultivated style, and its genial spirit.

Usually its temper is that of placid self-content, based apparently on honest belief that Unitarianism is not merely religion, but "the best expression of religion." Yet it is neither belligerent in tone nor enthusiastically aggressive in purpose. In this it fairly represents the Unitarian body, which has generally maintained "an attitude of inquiry rather than of advocacy." But in its June number it gives marked indications of an awakening spirit of Unitarian propagandism to which evangelical churches in the West should give befitting attention. Not that there is present occasion for serious apprehension, since within its ranks, as a writer in the *Review* concedes, "there are not wanting those who think it is declining among Unitarians themselves." Still, as tares may be sown while men sleep, it is well to take note of facts mentioned by a writer named Thomas Thompson in the number of the *Review* now under consideration. His article is entitled, "A Religion for the Masses." He appears to be a Unitarian missionary, and evidently writes with his face looking hopefully into the future. This gentleman assures his readers that Unitarianism in the West has found "an opportunity among the masses hardly less," all things considered, "than that which Methodism met and utilized in the days of Wesley and Whitefield!" He rejoices that, "as a body, Unitarians, ministers and laymen, are alive to this great and providential opportunity." His only proof (?) of this alleged fact is, that in *three* places which he names he found hearers who were "working-people of moderate means, to whom Unitarianism was the better gospel because it was democratic—it made heaven and hell free for all!" And the only reason he gives for believing that those working-people will be won to his Church is the unsustained and unsustainable assertion that "the only Christianity that is truly democratic is Unitarian Christianity!"

Yet his latter assertion is contradicted by the entire history of Unitarianism, which, as the editor of the *Review*, in a prelude to Mr. T.'s article, rightly claims, has hitherto been "the thought of a cultured few"—an "intellectual faith," which even after its century of life has yet to "test its vitality" by "ripening into a religion with power over men's lives." But Mr. Thompson hopes to make it democratic, not by lessening its power as "a class religion," but by persuading the "classes to keep close to the masses." Thus, as he and the editor hope, it will slowly shape itself into "a religion suited to all sorts and conditions of men."

But the editor must be hoping against hope, inasmuch as in his "note-book" he speaks of correspondence which expresses "anxiety," claims that Unitarianism is surely drifting into practically "two denominations," and affirms, in one instance, that the Unitarian movement, as a sect, is "a great failure in the West." Yet in spite of these evil specters the *Review* is determined to fan its "Western hope" into a flame. Vain hope! Unitarianism in the West may develop, as it did in New England, into what Dr. Augustus H. Strong designates "the half-fledged pantheism of Theodore Parker, or the full-fledged pantheism of Ralph Waldo Emerson," but until it invites into itself the divine Christ as the manifestation of the Father, and as the door to fellowship with God, it can never become a power to mold the lives of men into the image of God.

The Andover Review for June contains: 1. "The Gospel Miracles and Historical Science;" 2. "Jesuit Ethics;" 3. "Religious Instruction in the Public Schools;" 4. "A Critique of Socialism;" 5. "What more can be done by Law in the Cause of Temperance?" 6. "Editorial;" 7. "Social Economics." In the first of these papers Professor Hincks succinctly shows that the "leading New Testament critics of Germany," after applying the tests of historical science to the gospels of Matthew, Mark, and Luke, agree that all the three are "essentially made up of the recollections of Christ's companions," and that their authors "must have seen a worker of miracles in Jesus." The Professor quotes Julius Holzmann as saying that "unless daily miracles of healing are admitted there is absolutely no gospel history." In this he does not affirm the actual *miraculousness* of the works wrought, but only that "Jesus did unparalleled things, claiming that he did them through special help from God, and that his disciples believed the claim valid." More than this historical science does not attempt to show. But it does generally accept the historic character of the gospels; and in this historical position of the gospels the true explanation of the miracles may be readily found, except by those who are determined not to see the supernatural in any thing. The fifth paper, on "What Law can do in the Cause of Temperance" is by Professor Gulliver. It takes a very pessimistic view of prohibitory legislation, claiming that the voice of the people condemned it, and is in favor of "high license" or "local option" secured by *statutory* enactments. In all this does not Dr. Gulliver take an extravagantly broad view of men's *rights*, and an exceedingly narrow one of their *duties*? What ethical principle can justify even the moderate use of drinks which, as science shows, are unnecessary to health, and which have an intrinsic tendency to beget a tyrannical appetite for their excessive use? And whence comes one's right to set an example which may be ruinous to others? If the traffic be a "curse to society," as the Doctor concedes, how can it be right to demand its permission in order to give moderate drinkers the opportunity to gratify their tastes? Would he but place this question in the light of men's personal and social *duties*, he could scarcely help seeing that a traffic which is a

social curse ought for that reason alone to be prohibited. That all men do not see the moderate use of intoxicating liquors to be an evil is an argument proving the need of a revival of the old-time temperance discussions, but not a sound objection to prohibitory legislation.

The Nineteenth Century for June has: 1. "An Appeal against Female Suffrage;" 2. "The Ethics of Political Lying;" 3. "The Theater Française and its Sociétaires;" 4. "A Bird's-eye View of India;" 5. "Six Generations of Czars;" 6. "The Great French Revolution and its Lesson;" 7. "The Mysteries of Malaria;" 8. "The Hawaiians and Father Damien;" 9. "Twelve Millions per Annum Wasted in the Sea;" 10. "An Agricultural Parcels Post;" 11. "Sardinia and its Wild Sheep;" 12. "A Bye Election in 1747;" 13. "Agnosticism and Christianity." This number of *The Nineteenth Century* is unusually rich in valuable papers. Our space only permits special notice of three. The first is, "An Appeal to the Common Sense and Educated Thought of the Men and Women of England against the proposed extension of Parliamentary Suffrage to Women." This appeal, already signed by many distinguished English ladies, is to be circulated throughout England. It is significant of a movement which will have weighty influence, one way or the other, on the decision of the woman suffrage question, which is coming to the front both in England and America. In the fifth paper Lady Verney outlines the character of the Czars and condition of the Russian People from Peter the Great to the reign of Alexander III. Her facts suggest that the head that wears the crown of that vast empire, though protected by a million bayonets, must be in a chronic condition of uneasiness. Nevertheless, those bayonets are a standing threat to the peace and civilization of Europe. The seventh paper, on the "Mysteries of Malaria," by Mrs. Priestley, is a clearly written *résumé* of the latest results of scientific inquiry into the cause of malarial diseases.

The Quarterly Review of the Methodist Episcopal Church, South, for July, has twelve papers: 1. "A Philosophical View of the Atonement;" 2. "Womanhood and McFerrin;" 3. "The Revelation to the Greeks;" 4. "Reminiscences of the Olden Time;" 5. "How Shall I Educate My Boy;" 6. "Philosophy and Christianity;" 7. "Theism;" 8. "The Canadian Problem;" 9. "The Doctrinal Standards of Methodism;" 10. "Woman's Sphere;" 11. "Christ in the Old Testament;" 12. "The Body the Symbol of the Soul;" 13. Editor's Table. The first article, by Rev. R. Abbey, represents the atonement as an exhibition of the divine benevolence, having for its purpose the production of "obedience in man in order to his salvation." Its relations to the divine government are not discussed. Hence, though it gives evidence of thoughtfulness, it is not a satisfactory treatment of its great theme, which has its godward as well as its human side. The third paper consists of translations of passages from ancient Greek writers, some of which are quoted by St. Paul, and

others seem to have been suggested by "the Light that lighteth every man." Professor Smith is their translator. The seventh paper, by Dr. J. J. Tigert, is a logical, critical, and discriminating statement of the theistic argument based on the existence of the world. The eighth article, by Rev. William Harrison, discusses the problem of the future of Canada. But after treating of its possible independence, annexation to the United States, and of imperial federation, he pronounces the "problem" to be at present insolvable. In the tenth paper, entitled "Woman's Sphere," an anonymous contributor presents a strong and tolerably full argument against "the admission of women to equal participation with men in the conduct of public affairs, civil and religious." Disputants on either side of this coming question will find this paper worth reading. In the Editor's Table there is a carefully prepared historical paper on the "Doctrinal Standards of Methodism." It claims that the "standards of doctrine" to which our first Restrictive Rule refers, consist of the first fifty-two sermons of the first series of Mr. Wesley's discourses, published during his life-time, and Mr. Wesley's *Explanatory Notes on the New Testament*.

Christian Thought for June discusses: 1. "The Messianic Element in the Book of Job;" 2. "Final Causes;" 3. "The Attitude of the Secular Press toward Religion;" 4. "Thomas Arnold and His Son." The first of these papers is from the pen of Dr. J. G. Lansing. It is a fine specimen of exegetical skill, which finds strong, if not conclusive, evidence of Job's belief in immortality, in a Messiah, and in the resurrection. It deals learnedly and effectually with those negative critics who insist, on shallow grounds, that the Book of Job could not have been written earlier than seven hundred years before Christ. "Final Causes" is by Rev. Jesse F. Forbes. It is a clearly written, critical digest of Paul Janet's admirable book on "Final Causes."

The Presbyterian Review for July discusses: 1. "Dr. Shedd's System of Theology;" 2. "A Churchman's View of Church and State in England;" 3. "The Planet Mars;" 4. "The Babylonian Flood Legend and the Hebrew Record of the Deluge;" 5. "Nature and Miracle;" 6. "Heroic Spirit in the Christian Ministry;" 7. "Editorial Notes;" 8. "Reviews of Recent Theological Literature." These papers are all able and noteworthy; but the first, by Professor E. D. Morris, and an "Editorial Note," by C. A. Briggs, on the General Assembly of the Presbyterian Church, have special interest for Arminian thinkers. In the former we have a comprehensive and critical synopsis of the theological doctrines and opinions set forth and maintained by Dr. Shedd in his *Dogmatic Theology*. After giving his author high and apparently deserved credit for his extensive study of theological authorities, for his appeals in support of his views to Holy Scripture and to Christian creeds, and for his efforts to secure "a solid basis for his doctrines in reason and the nature of things," Dr. Morris speaks strongly of the vigor, thoroughness, and fidelity with

which Dr. Shedd groups and discusses his several topics. Speaking of the special aim of the *Dogmatic Theology*, he says it is "a nearer approach to the theology of John Calvin himself than any American theologian has made in this generation." Dr. Shedd's *Theology* is proof that, notwithstanding the recent demands of many Presbyterians for modifications in their creed, the dogmas of Augustine and Calvin are not destined to drift into the limbo of dead beliefs without strong attempts to save them. Whether his ably written book will be the instrument of their preservation and revivification is questionable. Modern thought is against them.

Blackwood's Edinburgh Magazine for June has: 1. "An Arcadian Summer;" 2. "Rudolph of Hapsburg;" 3. "Lady Baby;" 4. "Elizabeth of Valois and the Tragedy of Don Carlos;" 5. "Two Old Indians and a Diamond;" 6. "The Old Saloon;" 7. "Dicky Dawkins;" 8. "The Old Love and the New;" 9. "Keim to Isfahan;" 10. "New Lights on the Centenary of the Revolution;" 11. "Proceedings in the House of Commons." Of these papers the fourth is a biographical sketch of a beautiful Spanish queen whose name is still held in the highest esteem by all intelligent Spaniards. The sixth is a sharply critical paper on the recent novels of Froude, Crawford, James, Emily Lawless, and the author of *Miss Molly*. The ninth is topographical, and descriptive of Persian scenery and people. The tenth is a series of photographic sketches of some leading characters famous in the great French Revolution. *Blackwood* is always interesting, and generally instructive.

The *New Review* for June has: 1. "General Boulanger—(1) His Case, (2) His Impeachment;" 2. "After the Play;" 3. "The Homes of the People;" 4. "National Music;" 5. "The Religion of Self-Respect;" 6. "The Union Policy for Ireland;" 7. "A Month in Russia." This is a new and promising candidate for popular favor. Its two papers on General Boulanger, written by two French gentlemen, one of whom is his enthusiastic admirer and the other his equally enthusiastic hater, place that very notorious soldier in such extremely opposite attitudes that, after reading both, one's previously formed opinion that he is a problematical character, an unsolved enigma, remains unchanged. "The Religion of Self-Respect," by Mrs. Lynn Linton, is a lively and somewhat ironical essay on a too much despised quality; but the writer, whose pen is a sort of free lance, treats it more as a heathen than as a Christian virtue. As we read history, men never truly respect themselves until they are at one with God.

The *New Englander and Yale Review* for July has: 1. "Science and Miracle;" 2. "Miracles;" 3. "Simeon B. Chittenden;" 4. "Address to the Graduating Classes of Yale Law School;" 5. "Bethesda." In the first paper Augustus Jay Dubois very ably meets the arguments of men who object to miracles on scientific grounds by showing that when mira-

cles are understood to be unique effects of the divine will, which is the force that pervades the universe and upholds all its movements, they are "as natural in every sense as all other observed actions, which are all likewise similarly dependent. . . . They are the direct action of that divine agency which underlies all effects." This paper is scientifically elucidated, and is based on the doctrine of the divine immanency, which, stripped of its pantheistic aspects, is generally accepted by orthodox thinkers, and is gradually forcing its way into the convictions of unprejudiced scientists.

The Forum for July treats of: 1. "The Scholar in American Life;" 2. "A Market for Books;" 3. "Republican Party Politics;" 4. "The Ethics of Journalism;" 5. "Anti-Darwinian Fallacies;" 6. "Attitude of French Canadians;" 7. "Late Theories Concerning Fever;" 8. "Organizations of the Discontented;" 9. "The World's Supply of Fuel;" 10. "Domestic Service;" 11. "The Better Side of Anglomania." In the first of these papers Bishop H. C. Potter pleads for endowed fellowships in our universities as places for scholarly men to make original investigations and give themselves to profound study. In the third paper Senator Morrill states the aims of the Republican party, and predicts the continuity of its tenure of political power for a long period. In the "Ethics of Journalism," W. S. Lilly sums up the ethical obligation of the newspaper publicist as requiring him "to accurately state facts, fairly to comment upon them, correctly to sum them up, and candidly to indicate the conclusions to which they point." In the seventh paper Dr. Austin Flint describes the action of fevers, assumes micro-organisms to be their cause, traces the progress of their excessive heat production, discusses the question of their proper treatment, and shows that modern medical science has done much to lessen their fatality, and is likely to do still more. Richard J. Hinton, in the eleventh article, gives an intelligent account of the principles and methods of socialist and labor organizations. He also points to "trusts" as slayers of competition, and as tending to the assumption of governmental functions which will eventually provoke general resistance. "The World's Supply of Fuel," by Professor W. J. McGee, is a scientific paper showing that when the anthracite coal-beds of America become exhausted, as they will in a few decades, there will remain the vast bituminous coal-fields of the carboniferous and cretaceous and the rock gas to be the inexhaustible fuel and illuminants of the future.

The North American Review for July has: 1. "Discipline in American Colleges;" 2. "An English View of the Civil War;" 3. "The Telegraph Monopoly;" 4. "Our Future Navy;" 5. "The Throne in England;" 6. "Our Ignorance of Alaska;" 7. "The Negro Intellect;" 8. "A Plague of Office-seeking;" 9. "Tributes to Allen Thorndike Rice;" 10. "Notes and Comments." The first of these articles is a symposium by seven college presidents, who substantially agree that a

mild, humanizing discipline ought to be strongly maintained in our higher institutions of learning. "The Telegraph Monopoly," by Professor R. T. Ely, is a strong argument in favor of "a government monopoly of the telegraph business." The seventh paper, by William Matthews, LL.D., presents an array of facts which prove that the advance of the Negro, intellectually, materially, and morally, is very remarkable, and indicates the "good time coming" in which his intellectual and moral equality with white men will be generally recognized. In "Tributes to Allen Thorndike Rice" four distinguished gentlemen give their recollections and estimates of the character of the late editor of the *North American*. Their testimony shows him to have been a man of high and honorable ambitions, large attainments, surpassing energy, and fine character.

The Contemporary Review for June discusses: 1. "Arbitration or the Battering Ram;" 2. "The Mystery of our Foreign Relations;" 3. "Orpheus in Rome;" 4. "From Metaphysics to History;" 5. "Speech and Song;" 6. "The Savage Club;" 7. "Dr. Johnson as a Radical;" 8. "Genesis and Some of its Critics;" 9. "Madame France and her Brav' Général;" 10. "The Volunteers." Of these papers it may be said that public speakers and singers will be interested in "Speech and Song;" members of modern clubs will find a congenial topic pleasingly discussed in "The Savage Club;" literary men will be surprised to learn from the seventh article that Dr. Johnson, despite his High Church and monarchical principles, gave utterance at times to decidedly radical opinions; orthodox thinkers will be both pleased and instructed by Dr. Dawson's vigorous onslaught on the destructive critics in "Genesis and Some of its Critics." The doctor's science finds no occasion in the revelations of God in nature for rejecting him as he is unfolded in the pages of the inspired volume.

The Theological Monthly for June has: 1. "Isaiah and the Spirit of Prophecy;" 2. "Church of England Hymnals;" 3. "Skeptical Novels by Women;" 4. "Principal Tulloch;" 5. "Current Points at Issue." These are all strongly written papers on live topics, treated in harmony with the motto, "Hold to the written word." The so-called "higher criticism" finds little favor in this scholarly and fearless magazine.—*Our Day* for June contains: 1. "Broken Cadences: An Ode;" 2. "Present Purposes of Papal Quebec;" 3. "A Century of Constitutional Government;" 4. "Boston Hymn;" 5. "Boston Monday Lectures. Fourteenth Year;" 6. "Robert Elsmere's Successor;" 7. "Book Notices;" 8. "Questions to Specialists." The Roman Catholic Church, in its relation to the political life of Canada and of the United States, is ably discussed in articles two and five.—*The English Illustrated Magazine* for June has two finely illustrated topographical papers, one of which is named, "On the Wandle;" the other is entitled, "The Story of the Savoy." To those who think billiards a harmless game, "The History of Billiards" will be a

revelation, teaching them to heed the caution of Sir John Fielding, who warned strangers against coffee-houses, saying, "If any one finds in you the least inclination to cards, dice, or the billiard-table, you are morally sure of being taken in." The sharper may be found as readily at the billiard-board as at the card-table.—*The Missionary Review of the World* for July maintains its high reputation both as a rich repository of facts and an able expositor of the principles which underlie missionary enterprise.—*The Canadian Methodist Quarterly* for April treats of: 1. "The Perfect Christian Character;" 2. "Inspiration of Bible Writers;" 3. "Home and Foreign Missions;" 4. "Who is God? What is God?" 5. "The Supernatural in Revelation and Modern Thought;" 6. "Faith Healing;" 7. "The Criminal Code of the Jews;" 8. "A Criticism on the Critique on the Fernley Lecture." These papers are able, timely, suggestive, and valuable.—*The Chautauquan* for June is well filled with vigorously written articles eminently adapted to assist its readers in their efforts to attain that self-development which is the object of every true Chautauquan.—*Harper's New Monthly* for July is, as usual, splendidly illustrated, and is filled with well-written papers, historical, topographical, poetical, artistic, industrial, ethical, and literary. One who can find nothing to interest and profit him in this magazine must be the possessor of a very dull brain.—*The Century* for July is also very finely illustrated, and filled with attractive and instructive papers. We note as of special interest "Inland Navigation in the United States," "Lincoln," "Women in Early Ireland," Bishop Hurst's paper on "The Temperance Question in India," and Dr. Buckley's on "Presentiments, Visions, and Apparitions."—*The Andover Review* for July treats of: 1. "The Creed Question in Scotland;" 2. "The Half-Breed Indians of North America;" 3. "The Over-estimation of Goethe;" 4. "The Oxford Movement in the English Church;" 5. "What is Reality?" The first of the above articles proves pretty clearly that the old Westminster Confession is rapidly losing support in Presbyterian Scotland, and is likely to be either pretty thoroughly revised or superseded by a creed from which the worst features of old Calvinism will be eliminated.—*The American Catholic Review* for July has: 1. "Catholicity and Human Rights;" 2. "The Popes of the Renaissance and their Latest Historians;" 3. "Abelard;" 4. "Professor Max Müller on Language and Thought;" 5. "The Church of the Attakapas;" 6. "The Conversion of the Northmen;" 7. "Professor Fisher on Sectarianism in the Common Schools;" 8. "The Anglican Bishop of Lincoln;" 9. "Jansenists, Old Catholics, and their Friends in America;" 10. "The Forthcoming Catholic Congress;" 11. "Scientific Chronicle."—*The Westminster Review* for June contains: 1. "Our Elementary Schools;" 2. "A Rational Use of Sunday;" 3. "The Vitality of Protectionist Fallacies;" 4. "The Poor at Home;" 5. "Henrik Ibsen: His Men and Women;" 6. "Independent Section," a) "The Future Development of Religious Life, Part II." b) Some Criticisms on Bi-Metallist Arguments," c) "Is Divorce a Remedy?" 7. "Home Affairs,"

BOOKS: CRITIQUES AND NOTICES.

THE ABUSE OF BOOKS.

AUGUST WILHELM VON SCHLEGEL was very much influenced by the pessimism of German philosophy. He finally became a pessimist himself, and declared war against every thing modern. "The Reformation," he said, "has spoiled art; gunpowder has destroyed the spirit of chivalry; the printing-press has begotten the immense abuse of books;" and other evils have emerged from the so-called progressive spirit of modern times which are not mentioned. The printing-press is begetting books with wonderful rapidity. Some of them will doubtless be abused; but the following will be used: *Studies in Theology*, 3 vols., by Bishop R. S. Foster; *Lives of the Fathers*, 2 vols., by Frederic W. Farrar; *A Defense of the Catholic Faith Concerning the Satisfaction of Christ, against Faustus Socinus*, by Hugo Grotius; and *The Story of Phenicia*, by George Rawlinson.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Studies in Theology. In eleven volumes. Vol. I.: Basis of Theological Science; or, Principles Underlying Religious Faith. Pp. 344. Vol. II.: Theism in Nature; or, Cosmic Theism. Pp. 450. Vol. III.: Evidences of Christianity. Pp. 495. By Rev. RANDOLPH S. FOSTER, a Bishop of the Methodist Episcopal Church. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

The appearance of a new work on theology is justified by the accepted view that it is not a "completed science," but that it is undergoing change and a general readjustment to the facts, discoveries, and enlarged intelligence of the present age. Acknowledged in some particulars to be crude, traditional, and superstitious, it needs to be rewritten and relieved of the incumbrances that have burdened it from the beginning. In this process of reconstruction some cherished teachings, without doubt, will disappear, some old truths will be restated, but supported by a different logical method, and certainly new evidences and arguments will be advanced, so as to strengthen rational faith in supernatural truth. Bishop Foster modestly but courageously engages in his great work to place theology on right, and therefore enduring, foundations, separating the fictitious from the true, the divine from the human, and the traditional from the rational, and furnishing a ground of faith in the authoritative revelations of the biblical records as they have come down the ages. As scholar, thinker, philosopher, and theologian, he recognizes the necessity of employing reason in the study of inspired truth, and that in these days of culture and inquiry Christianity should challenge investigation and welcome the investigator with whatever tests he may be disposed to apply; for truth must be able to demonstrate itself and allow the scientific method to be applied to it. He does not, therefore, placate tradition, or shelter behind authorities, but he comes forth as an independent student,

discussing fundamental principles on their merits, and willing that theology shall perish if it is in contradiction to reason, which is the final umpire in all such discussion. Governed by Leibnitz's law of the sufficient reason, he believes that truth is self-demonstrative and in no danger, and he therefore covets an open and heroic struggle with error, to the end that our age may advance toward a correct and adequate knowledge of truth as distinguished from error. For at least fifty years he has been a faithful student of theological science, endeavoring to master some of its problems, to remove some of the difficulties that stand in the way of progress, to eliminate ambiguities from moral teaching, and to glorify revelation in the light of reason: and he presents the accumulated results in this vast work, of which three volumes are now ready for the public.

In these discussions Bishop Foster exhibits the ability of the philosopher as well as the spirit of the theologian; devoting his resources, his logic, his inquiring disposition, and his exhaustless energies to the rescue of truth from an unwholesome environment, and also to a defense of theology from the stand-point of science and philosophy. Especially is the philosophic spirit manifest in the first volume, which, chiefly confined to prolegomena, sets them forth with perspicuity, and sufficient minuteness to prepare the reader for the elaborate presentation of the subjects to which the preliminaries point. In no portion of this volume is the author stronger than in definitions, because he is aware that one half the battle is gained by a right definition of the terms employed. Hence, such words as truth, concept, mind, inspiration, revelation, perception, knowledge, belief, and consciousness are defined first with the skill of a lexicographer and then with the genius of a philosopher; and upon these definitions, as well as upon certain psychological and philosophical maxims, he proceeds to build a theology that, variant from all others in some particulars, must exercise a controlling influence in the realm of inquiry until, if tinctured with error, it shall be superseded by something more nearly in harmony with absolute truth. Having in view the finding of truth, he must needs consider the means of discovery, which leads him to study the various philosophic theories of knowledge, the *modus vivendi* of the mind in knowing, and the conditions or sources of knowledge, such as intuition, demonstration, testimony, etc. He also clearly differentiates between knowledge and belief, quoting freely from Fairbairn, Leibnitz, Kant, Reid, Sir W. Hamilton, and others, and affirms the necessity of knowing some things and of being satisfied with a rational faith respecting other things. In the defense of faith, regulated and purified by reason—that is, in showing that faith has a ground in evidence, argument, deduction, and experiment—he is as fascinating as he is unanswerable; and in assigning faith its true relation to revelation, as really the arbiter of all issues in revelation, he has rendered most beneficent service to those who are not afraid to test belief by reason. He is in trouble, however, when, in stating the order of mental movement, he assumes that knowledge precedes faith, for he differs with Sir William Hamilton, who says that belief precedes knowledge, and in conflict with a category of

experience, which, however, he does not recognize. As it seems to us, both are mistaken in affirming a fixed order of mental operation respecting truth, for, while it is theoretically conceivable that knowledge may precede belief, it is certain that in practical thought belief precedes and is the *à priori* condition of knowledge; the order depending not upon a law of the mind but upon the thing to be known or believed. In the case of a truth that cannot be known, the faculty of faith is first, and only, operative; and the instances are not few in which we must first believe in order to know. Especially is this true regarding regeneration, adoption, sanctification, and those truths that enter into experience. The fatal objection to Bishop Foster's position is, that, knowing a truth, there is no occasion for belief respecting it, as we do not believe what we know. How, then, can knowledge precede belief?

Having studied the mutual relation of knowledge and belief, the author specifies the sources of theological truth, the discovery of which he has in view, first interpreting nature in behalf of the theistic argument, then considering man a proof of all that a sound philosophy teaches, and finally resorting to the Bible as a complete defense of the Christian system. In closing the first volume the reader will feel that he has been under the spell of a master-mind, that his own faculties have been quickened, that his apprehension of great problems has been stimulated, and that he is ready for the amplification of those truths that lie back of all things, and which constitute the sum of all knowledge.

In the second volume the author plunges at once into the statement and defense of the theistic idea, as fundamental in theology, carefully analyzing antitheistic theories, as the preliminary to the more formal and final assertion of the truth before him. He writes sadly of the philosophic tendency to atheism, and is compelled to grapple with Comte, Clifford, Tyndall, John Stuart Mill, and others who hold that the foundations of religious belief are destroyed; but in detecting the serious skepticism, the learned criticism, and the scientific spirit of the times, he is not unmindful of a certain service the apostles of error have rendered to philosophy, and of certain truths imbedded in the errors they so stoutly maintain. In this recognition of truth in error the bishop is none too generous, for he is able specifically to point to such truths, and it evidences a spirit of fairness that errorists themselves must appreciate. While, therefore, he mercilessly exposes the sophistry of agnosticism, pantheism, and polytheism, as religious theories, he is awake to certain teachings in these theories that are not far from being correct. These errors, as he shows, are atheistic in principle and to be set aside as incompetent to explain the universe or to foreshadow the future. Mansel's denial of intelligence to the absolute holds him only a moment, as does Häckel's materialism. With obstacles removed, the author proceeds to the vindication of theism, as the only doctrine adequate to explain any thing, and supports it by a logic that is indisputable and in a style that conquers all resistance. Here, as elsewhere, the philosophic spirit is triumphant, for he must first determine the origin of the idea of God before he furnishes the evidences of his

existence. The one is strictly philosophical, the other is both philosophical and theological. Regarding the doctrine of cause as primary in the discussion, he develops it with unusual force and brilliancy, riddling the objections of John Stuart Mill as an iron-clad riddles the light craft of an enemy. Though Sir William Hamilton agrees with Mill that the theory of the first cause does not imply theism, the author sets both aside and shows the relation of cause to theism so conclusively that Sir William must nod approval from his philosophic den in the other world.

The doctrine of cause is the key to the cosmological argument which now is presented, but though it covers common ground, and exposes the error of evolution as held by Huxley, it is only in its general spirit conclusive of the theistic notion. We are inclined to think that a cosmological argument, in order to be effectual for theism, must not only establish that the universe did not cause itself, but that the "cause" was an uncaused cause, an intelligent, infinite, perfect, self-conscious, self-existent being, all of which is inferred from the bishop's argument, but in formal statement is not quite fully established. He gains in force and conclusiveness as he unfolds the teleological argument, which, whether it be drawn from the sidereal heavens, or the soul, or universal belief, or from any source whatever, is unanswerable. These arguments are necessarily *à posteriori*, as are nearly all the arguments offered in support of theism, many of which are not new but are brought forward because history has been unable to demolish them. Dropping rigid argument at this point the bishop indulges in a fancied representation of the effects of atheism, provided it were universal, quoting liberally from Theodore Parker, and then pictures the effect of the universal sway of the theistic notion, binding the reader in chains by his charming conclusion after he has already secured him by arguments invincible.

The third volume is confined to the evidences of Christianity. In these days, when many are saying the evidences do not convince, a volume is needed that, taking up the old proofs, will sift them of error, and at the same time advance some new grounds for absolute faith in things super-sensible and supernatural. Bishop Foster, keeping this want in view, attempts to meet it by a close attention to the details of the evidence he proposes to offer in support of the claim that the Bible is a divinely inspired book. His special concern is to establish that the evidence is ample to vindicate the book as a revelation of truth. He insists that the book must be more than proximately true; it must be true in ethics, it must be errorless, in history reliable, in spiritual doctrine in harmony with reason, and as a revelation it must be insusceptible of improvement. The task would discourage one of less resources than the author, who begins by a brief description of the book, citing its peculiarities, age, composition, and declaring that as the facts therein recorded are supernatural the record is supernatural. This is a point too frequently overlooked, but the Bishop sees and emphasizes its value.

While the evidences from prophecy and miracle are familiar to our readers, the author re-enforces faith in them by the vigor of his statements

and the discovery of some meanings not hitherto attached to prophecy, and of some applications growing out of miracles that are confirmatory of the main position, all of which combine to give tone to an argument that Matthew Arnold said was waning. Like theologians in general, the Bishop quotes the heroic sufferings of the early Christians as a proof of the truth of Christianity; but we long ago parted with this argument. Martyrdom proves that the martyr *believes* his religion to be true, or he would not die for it; but it does not prove that his religion *is* true. Suffering shows what the sufferer *thinks*, respecting his religion, but not what the religion is in respect to its truth. Error has had its martyrs, and our statement holds good with respect to them.

The evidences here presented, if not each in isolation absolutely sufficient for its purpose, are of cumulative strength and satisfy the demands of reason as well as the cravings of faith. As a whole the book is a masterpiece of evidence for The Book as a revelation from God.

With this brief notice of the character of these volumes we introduce them to our readers with the hope that, whatever their supply of theologies, whatever their faith or "school," they will possess themselves of this work, the most conclusive on its subjects that has been published for a generation.

Christian Doctrine Harmonized, and its Rationality Vindicated. By JOHN STEINFORT KEDNEY, D.D., Professor of Divinity in Seabury Divinity School, Author of *The Beautiful and the Sublime*, *Hegel's Aesthetics*, etc. Two vols. Vol. I, 8vo, pp. 383. Vol. II, 8vo, pp. 422. New York and London: G. P. Putnam's Sons. Price, cloth, \$2 50 per volume.

The attempt to exhibit the Christian system of doctrine in its logical completeness, and as perfectly harmonious with established philosophic criteria of truth, is in response not only to the demands of modern culture but also to the needs of the Christian believer, who in these days requires consistency and rationality in the creed he is asked to adopt. It is confessed that the task of pointing out the philosophic coherency of the Christian system is neither light nor free from difficulty; and unless a writer can assure himself that he can in a measure overcome the difficulty he would better speculate to himself rather than to the public. The embarrassment grows partly out of the confused mass of material current theology furnishes, and partly out of the insoluble mystery that distinguishes Christianity from all other religions, and which must be shown to be as genuinely philosophic as a mystery as any truth that may be understood. Dr. Kedney understands the situation, and, measuring the difficulty, shows himself competent to accomplish his purpose. He is impelled to take up the problem by the consideration that scriptural truth is self-consistent, and in perfect relation with all truth, or it is not divine. The fact that it is a self-proclaiming revelation is the warrant for believing in its philosophic integrity, and justifies both the dogmatic and philosophic spirit with which the author pursues his investigation. As he unfolds the problem, keeping in view the main issue, he becomes apologetic, vindicating Christian doctrine against every possible objection, and

strengthening it by forcibly representing its inner beauty, cohesiveness, and harmony with the highest philosophy. The first volume covers such fundamental subjects as moral evil, the personality of the first principle, the *à priori* probability of a scheme for human recovery, the incarnation as an act of divine self-limitation, the death of Christ, and his experience after death as affecting his concrete personality, with appendixes on the semi-pantheistic or semi-Sabellian theory, the Kenotic theory of Gess, etc. Not every thinker will indorse his treatment of some of these topics, but no one will deny the accuracy of his aim and the philosophic strength of conception and expression which marks the volume from page to page. Speculative in the best sense, he is not mystical; dogmatic from the beginning, he is not the advocate of a particular school of theology; apologetical in spirit, he is not unfair or prejudiced toward his opponents. The second volume, equally logical and sustained in expression, is more miscellaneous in its topics, considering in order the metaphysical elements of faith, and the doctrines of justification, sanctification, providence, and election; the Church and its ordinances; inspiration, prayer, and eschatology; and concludes with an argument for an optimistic philosophy. His declarations and deductions on inspiration and the inspiration of "selected men" will provoke counter discussion, for, while he is emphatic and perspicuous, he is not profound in conception nor satisfactory in conclusion. We are quite convinced, too, that the questions of eschatology are beyond the grasp of modern theologians; for, while they theorize and expound with dialectical skill, the total result is not a solution of any difficulty, or the reduction of any mystery to more than problematical reality. Dr. Kedney is scriptural and speculative, but he fails to conciliate the logical faculty, or subdue the inquiry of the honest mind. Still, we would not speak of these as blemishes, but as evidences of the weakness of theology in this department of investigation. The volumes accomplish their end, and the author is entitled to congratulations.

Scientific Religion; or, Higher Possibilities of Life and Practice through the Operation of Natural Forces. By LAWRENCE OLIPHANT. With an Appendix by a Clergyman of the Church of England. 8vo, 473 pp. Buffalo, N. Y.: Charles A. Wenborne.

This book is a literary curiosity, in that it combines rare literary ability and considerable scientific learning with wild vagaries and metaphysical notions which one cannot well help regarding as the hallucinations of a strong but more or less distempered mind. To give an intelligible analysis of it would be, as the *Literary World* (London) well says, "a stupendous task." For our readers it may suffice to say that its theories rest on a basis of the rankest, most pronounced materialism. Matter, it affirms, is "illimitable and indestructible. . . . In other words, it is infinite and eternal; and as we cannot conceive of the Deity being outside of what is infinite and eternal, he also must be, in this sense, material." It next accepts the theory of an unnamed writer, that "the physical thing which

energizes and does work in and upon ordinary matter is a separate form of matter infinitely defined and infinitely rapid in its vibrations, able to penetrate through all ordinary matter and to make every-where a fountain of motion;" and then it claims that this extraordinary matter is nothing more or less than what we have been in the habit of calling spirit. . . . Mind is also composed of this extraordinary matter, so is will, so is every emotion. . . . Professor Cones calls it soul-stuff, or biogen, while occultists call it astral fluid." Through the "interlocking," or impact, of the "atoms of the unseen world" with those of our own and the people on it, all natural life is maintained. These assumptions, unproven because unprovable, are the fundamental theories of this singular book, which is devoted to their illustration and application to the manifold facts of nature and human experience. Despite its foggy mysticism and its unsatisfying reasonings, however, there is an air of sincerity and earnestness in this unique volume which gives it attractiveness to curious readers who have time and patience to traverse its labyrinthine reasonings until they reach the sad conclusion that much misdirected learning had led its amiable author into a mental region of infinite and eternal perplexities.

The Doctrine of the Holy Spirit. The Ninth Series of the Cunningham Lectures. By GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College, Edinburgh. Second edition. 8vo, pp. 418. New York: Scribner & Welford. Price, cloth, \$3 60.

The doctrine of the Holy Spirit is fundamental, for if Christianity is not a spiritual religion it is nothing. Moreover, in these days of materialism and agnosticism it is all-important to proclaim the personality and procession of the Spirit that his existence may be accepted, his work in connection with revelation and inspiration that the divine book may be glorified, his work in the regeneration of the individual that religion may be understood and that it may triumph, and his work in guiding and sanctifying the Church that it may not lose its hold upon God. A doctrine so vital to all the interests of Christ's kingdom on earth should be emphasized in all its significance; but, strangely enough, it is in the background in the pulpit, in literature, and in the Christian activities of the age. It needs to be re-preached; to be brought forward as the only force in the Church, or the Church must diminish in power and fail of its mission. The author of these lectures restores the doctrine to its right place in theology, setting forth, first of all, in an introductory dissertation, the biblical testimony of the doctrine of the Trinity; then, in six lectures, unfolding the doctrine of the Holy Spirit as held dogmatically by the Church, and concluding with an historical survey of said doctrine from the apostolic age to the present time. In this wide discussion the decrees of councils, the confessions of Churches, the opinions of the fathers, and the import of the doctrine as laid down by individual theologians are given with fullness, and unitedly confirm the manifest belief of the Church in the personality and agency of the Holy Ghost in the work of redemption. The Calvinistic undertone of the treatise in no way affects the ultimate

conclusions of the author, who is honestly historical in his statements, and as spiritually devout in sentiment and faith as the preparation of such a work and on such a subject would require.

A Manual of Introduction to the New Testament. By Dr. BERNHARD WEISS, Ober-Konsistorialrath and Professor of Theology. Translated from the German by A. J. K. DAVIDSON. In Two Volumes. Vol. II. 12mo, pp. 426. New York: Funk & Wagnalls. Price, cloth, \$2.

The New Testament continues to elicit the profoundest scholarship of the times. Its textual, historical, and other questions can only be determined by the most rigorous investigation and by the most patient analysis of the material that such investigation is bringing to light. Dr. Weiss needs no introduction to our readers. He is well known as one of the critical theologians of Germany, surpassing in erudition and originality many of his contemporaries, and is exercising a potential influence on the theological thought of the fatherland. In this volume he measures up to his reputation for learning and skill in the interpretation of critical questions. He rejects the Pauline authorship of the Epistle to the Hebrews, attributing it to Barnabas; but his arguments, though coherent, are inconclusive. The evidence in favor of Paul as the author has never been overthrown, and grows in strength as opposition to it is seen to be more polemical than historical. He reserves his splendid work for a study of the historical books of the New Testament, considering the synoptical question and the Johannine question in their separate and mutual relations with great perspicuity and acumen. We quite often are forced to differ with the author, but he is instructive, suggestive, and such a devoted student that at the same time we are elevated and aided as we follow him into the intricacies of the great subjects. He who has the first volume cannot dispense with the second.

The Beginnings of Ethics. By Rev. CARROLL CUTLER, D.D., formerly President of Western Reserve College. 12mo, pp. 324. New York: A. C. Armstrong & Son. Price, cloth, \$1.25.

This is a stimulating book, not more for its originality than for the ability with which the subject is discussed. It partakes somewhat of the didactic, if not dogmatic, spirit of the teacher; but as it is both scientific and philosophical in purpose and substance the seeming authoritative dictum of the writer will be overlooked. The position of Dr. Cutler, that ethical principles are suggested by man's moral nature, and therefore that morality is an evolution of life, is somewhat defensible, though not fully so, both from psychology and history. We must accept ethical law as artificial and superimposed, or justify it from moral necessity and as the natural product of the intellectual consciousness. An ethical system thus established is not due to an external or naturalistic origin, and, therefore, may be urged on rational grounds; but it is somewhat weakened, on the other hand, by being as far removed from a supernaturalistic origin. It is simply *human ethics*—a defensible kind, but to be guarded and elaborated in harmony with the higher ethical teachings of supernat-

uralism, if it does not degenerate into mere humanism. In the discussion of the ethical principle in its association with the sensibilities, desires, and affections, and especially in the presentation of the theories of conscience, with the particular view of its non-moral property, the author is strong in argumentative form and felicitous in expression. His objection to the phrase "free will" savors of prejudice, but his acknowledgment of moral freedom is as candid as it is logical. We do not subscribe to the doctrine here taught, that human rights, so far as their activity is involved, lie wholly within the sphere of the ethical, for the right of conscience and the right of marriage may be beyond that sphere and within the higher religious sphere which the author is not considering. The development of the book, however, with all its conclusions, is in accordance with the theory of the human source or origin of ethics; and, accepting the theory, we must accept its applications and developments. We read it, therefore, with suspended judgment.

Lectures on the History of Preaching. By the late Rev. JOHN KER, D.D. Professor of Practical Training in the United Presbyterian Church. Author of *Sermons, The Psalms in History and Biography*, etc. Edited by Rev. A. R. MACFARLANE, M.A., Balliol, B.D., Glasgow. Introduction by Rev. WILLIAM M. TAYLOR, D.D., LL.D. 8vo, pp. 407. New York: A. C. Armstrong & Son. Price, cloth, \$1.50.

This is one of the few homiletical works of the present day that may be studied with profit, but, like posthumous works in general, it bears marks of incompleteness, and is of a sketchy character that is not in all respects satisfactory. Dr. Ker was one of the foremost preachers and thinkers of Scotland, and was as useful in the professor's chair as he had been in the pulpit. His wide range of duties and his ample preparation for discharging them fitted him for the position of theological and homiletical instructor of youth. The editor of this volume has brought together perhaps the lectures that most deserved publication, for they are suggestive and informing, both as to methods of preaching and as to the personal characteristics of divines who attained eminence in the pulpit. In our estimate of preaching we must never forget the personality of the preacher, which, after all, and more than any thing else, determines the character of his preaching. In his representation of this phase of the subject the lecturer is skillful and profound, rendering valuable service to his readers. His plan does not confine him to the Scotch pulpit; indeed, he has little to say about it, for, after discussing preaching in the early Church, and noting its divergences in both the Eastern and Western Churches, he devotes the greater part of the book to the German pulpit, commencing with Luther, and sketching its history through the different periods of pietism and illuminism, and still later from Schleiermacher and Tholuck to Stier and Krummacher. He chooses a prominent pulpit figure as the representative of theological thought for the time or epoch, and also as the model preacher in respect to substance, oratory, and usefulness. To the plan itself we make no objection, but as to its execution we are impressed that it is narrow and quite insufficient. It is useless to hold up the old theologians of Germany, of other days and epochs, as model

preachers before American theologians, who do not agree with their thinking nor admire their style and methods, nor approve of their doubtful theological beliefs and criticisms. As Dr. Ker was in sympathy with the French pulpit, why are not the French divines eulogized and recommended as models? Why does not the English pulpit occupy a place in a history of preaching? Why is not the American pulpit mentioned? A "history of preaching" should include, if not less of antiquity, Orientalism, and German speculation, at least some reference to the English-speaking pulpit of modern times; and this may have been within the scope of the talented author, but it does not appear in this volume. With these defects the book is not without great value, and may be used as preparatory to the great subject by those who cannot without other aids pursue it for themselves.

A Defense of the Catholic Faith Concerning the Satisfaction of Christ, against Foustus Socinus. By HUGO GROTIUS. Translated, with Notes, and an Historical Introduction, by FRANK HUGH FOSTER, Ph.D. (Leipzig), Professor of Church History in the Theological Seminary at Oberlin. 12mo, pp. 301. Andover: Warren F. Draper. Price, cloth, \$1 50.

The Grotian theory of atonement, with some modifications, having superseded all other theories in the theological world, is entitled to speak for itself, and should be carefully studied by those who in general have received it as well as by those who find it not entirely satisfactory. It is here reproduced as it was originally elaborated in the reply of Grotius to Socinus, and, besides exhibiting the advantage of position on the part of Grotius in the great controversy, and his scholarly abilities as a theologian, it represents the divine meaning and force of atonement in a very comprehensive way, and so logically that opponents have not been able to overthrow it. The core of the theory is, that there was sufficient cause to induce God to punish Christ in man's stead, and that it was not unjust that Christ should be punished for our sins. The introduction of Professor Foster is a scholarly *résumé* of the historical treatment and development of the doctrine of atonement from the time of Anselm to the present day. He finds the Grotian theory in Arminianism, and also in orthodox Calvinism, and infers that it is "the true mean between the old Calvinistic and the Socinian theories; rejecting the errors of both, and combining their truths in a consistent form." The book is of permanent value.

The Way: the Nature and Means of Revelation. By JOHN F. WEIR, M.A., N.A., Dean of the Department of Fine Arts in Yale University. 12mo, pp. 430. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$1 75.

In his preface Professor Weir says: "Already the judgment of man is discriminating between Scripture and revelation, or between the Bible and the Word of God." The Unitarian occupied this ground fifty years ago, and the rationalist announced it fully a century ago. The book has its excellences, but they are compromised by the destructive criticism that animates it. The spirit of the higher critic is especially manifest in the first chapter, in which the author lays the foundation for subsequent

expositions. He is reverential, albeit the conclusions he reaches are opposed to the highest appreciation of supernatural truth. Sometimes, as in the chapter on "The Old Testament in the Light of the New," he is more symbolical than realistic in his interpretation, the tendency being the substitution of a false for a true hermeneutics. The chapter on "The Risen Christ," though beautifully and even devoutly conceived, is open to some psychic objections that need not be mentioned. The book belongs to a class of works that, not breaking with orthodox faith, and even assuming to be in harmony with evangelical religion, is at variance with established opinion concerning the Bible as a direct revelation. The author, however, is under restraint, and does not express broadly his innermost convictions, but he says enough to impress the reader that he is in perfect sympathy with the latest results of biblical criticism.

Biblical Eschatology. By ALVAH HOVEY, D.D., LL.D. 16mo, pp. 192. Philadelphia: American Baptist Publication Society. Price, cloth, 90 cents.

Eschatology is scarcely a theological or denominational subject. When considered in the interest of a sect or as the dogma of a denomination it concerns chiefly those of that faith or teaching. In content and purpose the subject is purely biblical, and of importance to all men. The author, it is gratifying to say, has broadened into a biblical conception of the final issues of life, enlarging upon them, not in a particularly scholarly way, but as the expression of clear conviction, and with a solemnity that begets in the reader the awe of the coming destiny. He re teaches the doctrine of the resurrection of the literal body, is a post-millennialist, believes in an intermediate state, argues against post-mortem probation, distinguishes between judgment and the last judgment, and depicts the final state of believers and unbelievers, basing the whole upon quoted revelations. There is not a new thought in the book, it being but a recapitulation of the orthodox views of the great subject; but it is refreshing to contemplate a re-statement of the faith that comforts and the truth that is revealed.

The Atonement: In its Relations to the Covenant, the Priesthood, the Intercession of Our Lord. By HUGH MARTIN, D.D., Author of *Christ's Presence in Gospel History*, *The Shadow of Calvary*, *The Prophet Jonah*, etc. 8vo, pp. 317. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, \$2 50.

Works on the atonement continue to multiply, but few there are that do not conceive of it in its theoretical aspects and elaborate it accordingly. Dr. Martin, eschewing the theoretical spirit and purpose, devoutly and ably considers it as a *reality*, and, therefore, does not diverge from the scriptural representation of its nature and function. He maintains that the doctrine of atonement ought to be discussed and defended as inside the doctrine of the covenant of grace; that it ought on no account to be discussed apart from or outside the category of Christ's priestly office; and that it should ground a valid and scriptural doctrine of the intercession. In following this programme he does not allow himself to digress

in other directions, but he holds himself to the one thought, and establishes it on safe foundations. As, however, he enlarges on the general subject, insisting on "counter imputations of sin and righteousness," the Arminian will break with him, and declare another interpretation of "imputation," as found in the Scriptures. Christ was not sin absolutely, but a sin-offering, though Luther preferred the word "sin" in 2 Cor. v, 21. The doctrine of imputed righteousness, if true, is only a half-truth, and, therefore, an inconsequence in theology. The scriptural exposition of Dr. Martin is refreshing, and confirmatory of faith; but his theology is the machine theology of Calvinism, and needs rejuvenation.

Daniel: His Life and Times. By H. DEANE, B.D., formerly Vicar of St. Giles, Oxford, and sometime Hebrew Lecturer of Wadham College, and Grinfield Lecturer in the University of Oxford. 12mo, pp. 203. New York: Anson D. F. Randolph & Co. Price, cloth, \$1.

Jeremiah: His Life and Times. By Rev. T. K. CHEYNE, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, Canon of Rochester. 12mo, pp. 205. New York: Anson D. F. Randolph & Co. Price, cloth, \$1.

Of the Bible biographies projected by the Messrs. A. D. F. Randolph & Co. the two before us deserve the appreciation of the scholarly, both on account of the accurate estimate made of the two prophets and the somewhat critical analysis of the question of authorship which higher criticism has pushed to the front. In *Daniel* the life of the prophet is carefully exhibited in its Babylonian surroundings, with his growth of influence and ascendancy to power, while the traditional authorship of the book is briefly but vigorously and satisfactorily maintained. Though the book is both biographical and autobiographical, the evidence is complete that it is the product of one author, and that Daniel himself is such author. *Jeremiah*, constructed according to the same general plan, differs from the preceding in the evident critical, semirationalistic spirit of Dr. Cheyne, who writes it. As a biographer he falls below Mr. Deane, but as a "critic" he is his superior. On page 70, *sqq.*, he disavows the Mosaic authorship of Deuteronomy, and insists elsewhere in the volume on the editorial preparation of the Book of Jeremiah for the canon; but while he awakens interest in these questions, and is self-confident in style, he is far from being logical in method or conclusive in his results. He admires the prophet and the book, but is not orthodox concerning either.

The Epistle to the Galatians. By the Rev. Professor G. G. FINDLAY, B.A., Headingley College, Leeds. Crown 8vo, pp. 461. New York: A. C. Armstrong & Son. Price, cloth, \$1 50.

Paul's Epistle to the Galatians is worthy of the broad and reverent treatment it receives from Professor Findlay. More than any other of his fourteen epistles it is largely autobiographical—Pauline in structure, spirit, and theology—and more than all the others it perplexes the rationalists and compels their acknowledgment of its beauty and power. "Galatians" inspired the religious movement of the sixteenth century. "Martin Luther put it to his lips as a trumpet to blow the reveille of the

Reformation." With a full appreciation of the value of the epistle the author has disclosed its structural character, amplifying its salient teachings, and presenting the whole in its commanding characteristics in a style at once graceful and of scholarly strength. In the general unfolding of its contents he does not indicate a special bias, but rather an eagerness to appropriate the spiritual sense, and to interpret in harmony with Paul as the teacher and theologian of the early Church. He devotes a few pages to the prologue of the epistle, following it with the personal history of the apostle as gathered from the early chapters; then the doctrinal aspect of the epistle is strongly delineated, which is followed by a study of its ethical principles, the whole closing with a right emphasis on character as the result of the incorporation of truth with the life. If we should discriminate his work, we should say that his chapter on "The Design of the Law," in which he shows the superiority of the faith system over the legalism of the Old Testament, is perhaps his most conclusive chapter; but it is only a piece of the great whole, which is throughout marked with reverent inquiry and a scholarly insight into the matchless character of both the apostle and his epistle.

Forty Witnesses. Covering the Whole Range of Christian Experience. Rev. S. OLIN GARRISON, M.A., Editor. Introduction by Bishop C. D. FOSS, LL.D. 12mo, pp. 399. New York: Hunt & Eaton. Price, \$1.

A book of "experiences" is usually forbidding, since it abounds in commonplace statements and traditional references, and is uniform in language and style of facts. *Forty Witnesses* is an exception, both because the editor guarded it against the natural tendency to exaggeration, generalization, and uniformity, and because the "witnesses" are of such high character and ability as to guarantee their testimonies against these dangers. As theology, strictly speaking, is quarantined at the very entrance, no special dogmatic history or narration will be found in the book. The leading denominations are represented by men and women of acknowledged merit, who, considering their differences of belief, and the variety of work they are performing, must surprise even the believer by their agreement as to the power of Christ to save the soul and endow it with earthly as well as heavenly functions. The introduction of Bishop Foss concedes a philosophic as well as religious value to the book.

The Pastoral Epistles. By the Rev. ALFRED PLUMMER, M.A., D.D., Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford. Crown 8vo, pp. 435. New York: A. C. Armstrong & Son. Price, cloth, \$1 50.

Paul's two epistles to Timothy and the briefer one to Titus are the subject of a very critical study on the part of Dr. Plummer. He recognizes the necessity of first examining the rationalistic strictures upon these epistles before he considers the import of their teachings, and before such teachings, however wholesome in themselves, can be urged upon the Church with any weight of authority, or with more influence than grows from the inherent value of the documents themselves. He makes it clear that,

excepting their rejection by Marcion and a few others, the controversy over the genuineness of these epistles is entirely a modern one, and that the doubt now entertained respecting them is an invention without foundation. Clearing the subject of preliminary difficulty, he takes up the epistles in their order, methodically arranging and developing their teachings, and setting forth even the minutiae of the apostle's directions in social life with a fullness that makes further exposition unnecessary. In the discussion of the epistles to Timothy the errors of gnosticism and infidelity, the necessity of church machinery and the order of the Christian ministry, and the personal experiences of the apostle are vividly brought to the attention of the reader, with such comments as serve to teach the importance of an attachment to truth; while in Titus certain ethical and religious states are beautifully and powerfully illustrated and enforced. This book will not disappoint the student of the New Testament.

The History and Teachings of the Early Church as a Basis for the Reunion of Christendom. Lectures Delivered under the Auspices of the Church Club in Christ Church, New York. 12mo, pp. 218. New York: E. and J. B. Young & Co. Price, cloth, \$1 25.

The Church of the so-called apostolical succession is anxious for the reunion of Christendom. With so desirable an end all Protestant Christians must be in cordial sympathy; but the *method* of reunion proposed or implied by the bishops of the Lambeth Conference and of the American House of Bishops is the leading obstacle to the consummation. The recognition of the "historic episcopate," with all that it implies, as the chief condition of the organic union of Churches not in harmony with that doctrine, will not be readily obtained when it is remembered that it means self-stultification and the suppression of conscience. The five lectures in this book are scholarly and pregnant with the Christian spirit, and in point of argument from the assumed stand-point seem almost conclusive. But neither the New Testament nor Church history is understood by dissentients as explained by these lectures. Hence, until it dawns upon the defenders of the ecclesiastical fiction that the Protestant Episcopal bishops are in the line of the apostles and all other ministers are out of the line, and that so they are the stumbling-blocks to reunion, it perhaps will not occur. If any view must be abandoned before reunion can take place it is the baseless view of apostolical succession; but error dies hard, and this is not an exception. We commend the book as a contribution to the subject.

Ethical Religion. By WILLIAM MACKINTIRE SALTER. 12mo, pp. 332. Boston: Roberts Brothers. Price, cloth, \$1.50.

In their revolt against spiritual religion there are minds that are considering the propriety and worth of the ethical principle, and they have gone so far as to attempt to establish upon it a religion for themselves if not for mankind. The author of this book—a disciple of Felix Adler—seems to be an inquirer along this line, but he is so unsettled in his intellectual position as to render his teaching uncertain and untrustworthy. He does

not accept either theism or positivism, nor is his ethical theory either utilitarian or intuitional. Dissatisfied with Christianity as it is taught and as he reads it in the gospels, he yet finds some things in it not above his attention. He approves some features of the ethics of Jesus, but holds that it does not satisfy the needs of our time. He writes of the success and failure of Protestantism in about equal terms, showing himself to be a seeker, but not a finder, of the truth. He discounts Unitarianism, and criticises the Darwinian conception of ethics; and ends in favor of personal morality founded on natural and instinctive principles. The book reflects an agitated and disqualified mind, and proves the necessity of the religion he has rejected.

Living Questions: Studies in Nature and Grace. By WARREN HATHAWAY, Pastor at Blooming Grove, N. Y. 12mo, pp. 365. New York: Fords, Howard & Hulbert. Price, cloth, \$1.25.

Under this title the author reproduces seventeen sermons on various current and gospel subjects once delivered to his people, and valuable because of their freedom from cant and absence of a localism that often attaches to literature of this kind. The range is wide enough to call into play every faculty of the mind and every emotion of the heart. In "The Office of Conscience" he is psychological; in the "Resurrection" theological, rejecting the doctrine of the re-appearance of the natural body; in "Prayer" he is broad and logical, answering objections with much assurance; and in "Personal Liberty" he vindicates the rights and privileges of man with an abundant charity and in the spirit of a holy goodwill. The author is an independent preacher, but reverent of the orthodox faith; he believes in a large religion, but holds to Jesus Christ as the source of life. Read and digested, the sermons will profit the reader.

The Dignity of Man. Select Sermons by SAMUEL SMITH HARRIS, D.D., LL.D., late Bishop of Michigan. With a Memorial Address by Rt. Rev. HENRY C. POTTER, D.D., LL.D., Bishop of New York. 12mo, pp. 266. Chicago: A. C. McClurg & Co. Price, cloth, \$1.50.

As a volume of memorial sermons this is one of the best, and it may be read with profit by many in other ecclesiastical relations than those occupied by the lamented author and late Bishop of Michigan. The topics are quite general, and without denominational or even dogmatic cast; but they exhibit strong scriptural faith and an able grasp of the truth, such as is wanted in these days of criticism and agnosticism.

Jesus Christ the Divine Man: His Life and Times. By J. F. VALLINGS, M.A., Vicar of Sopley, Hon. Fellow, sometime Subwarden, of St. Augustine's College, Canterbury. 12mo, pp. 226. New York: Anson D. F. Randolph & Co. Price, cloth, \$1.

The first impression of the design of the book is not favorable, since it seems to imply that, to some extent, Jesus Christ was the product of his environment, than which no greater error could be conceived; for, instead of being shaped by his age, he resisted and molded the age so far

that it yielded to his influence and teaching. The book, however, in its spirit and purpose, rises above this tendency, and presents Christ as the "life of lives," as the fulfillment of prehistoric hopes, and as the one unexplainable spiritual miracle in human history. The author accepts the four gospels as veritable historical records, and is not led into a discussion of their genuineness or credibility.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Development of English Literature and Language. By ALFRED H. WELSH, A.M., Member of Victoria Institute, The Philosophical Society of Great Britain, Author of *Essentials of English, Complete Rhetoric*, etc. Vol. I, 8vo, pp. 506. Vol. II, 8vo, pp. 560. Ninth Edition. Chicago: S. C. Griggs & Co. Price, cloth, \$2 per vol.

We congratulate the author, the publishers, and the students of literature on the production of this masterly work, first, because it is the achievement of an American scholar, and, second, because it relates to the origin, growth, and history of the English language as embodied in the best types of English literature. Usually writers of a nation's literature are more or less influenced by a theory, as is so manifest in M. Taine, respecting the nation, or its language, or its history; but the present author seems guided more by the historical spirit, or the laws of literary development, than by any preconceived theory of history or of progress. This, therefore, is the best credential of the authenticity and value of his work. Again, other writers have deemed it best to represent the whole history of literature by representatives of special epochs, or of special phases of prose and poetry, as if it were possible to make a bridge reaching from the Roman invasion of Britain to the present time, and resting on a few literary piers composed of favorite celebrities; but Mr. Welsh conceives of the subject in its historical aspects, using many authors and thinkers in illustration thereof, and so arranged as to indicate the positive turning-points in literary development and the processes of changes in individual character and thought. That his method is the very best for his purpose will be questioned by those who are disciples of another school of investigation. In part the method is strictly historical; but in whole we are not certain but that it is open to amendment and will gain by revision. He certainly observes a natural order when he commences with the formative period of the people, the language, and the literature, following it with a discussion of what he calls the initiative, the retrogressive, the first creative, and the philosophic periods of literary history, all of which are embraced in the first volume. Nor does he seem to violate the consecutive order of growth when, in the second volume, he considers the transition and creative periods of literature, closing with the diffusive period of the English language, which is well represented by poets, historians, authors of science and philosophy, both in England and America. Nevertheless, as the plan is minutely examined, it impresses us as being both artificial

and monotonous; in other words, while the work may be fittingly described as a temple of learning the author failed to remove the scaffolding on which he stood when building. We do not assume that this on the whole discounts the results of his labor; it merely leaves the impression that these volumes, viewed from the literary stand-point, are not faultless. For trustworthy details, reliable biographical references, and the characterization of representative *littérateurs*, and therefore, for practical use, we know of no work in our tongue that is equal to it or that embodies suggestions of rarer excellence and specifies the antecedents of literary history with more acuteness and brilliancy than this masterpiece of the development of English literature and language.

Christian Education. Five Lectures Delivered before the Ohio Wesleyan University on the Foundation of Rev. Frederick Merrick. By Rev. DANIEL CURRY, D.D., LL.D. First Series. 12mo, pp. 131. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The Tests of the Various Kinds of Truth. Being a Treatise of Applied Logic. Lectures Delivered before the Ohio Wesleyan University on the Merrick Foundation. By JAMES MCCOSH, D.D., LL.D., D.L. Ex-President of Princeton College, New Jersey. 12mo, pp. 132. Second Series. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The forethought and liberality of ex-President Merrick have secured the publication of two volumes of lectures as delivered before the students of the Ohio Wesleyan University. Dr. Curry's lectures on "Christian Education" we had the pleasure of hearing at the time of their delivery, and commend them now, as we did then, as able, comprehensive, and valuable because of the educational and Christian spirit that dominates them. Both a teacher and thinker, he was fitted to discuss the subject in its adaptation to youthful minds and in its larger compass of scholarly detail and application. While not intended to be polemical or apologetical, he confronts Herbert Spencer's theory of a "complete education" with the courage that opposition usually awakened in him, and with all the skill and resources of a master of higher scholarship. The student will find inspiration in these pages, while the thinker will appreciate them for the fertility of suggestion with which they abound.

Dr. McCosh lays before us in his lectures the mature fruits of a life-time of philosophic investigation. While Kant and the German metaphysicians have held that there is no one absolute criterion of truth, Dr. McCosh justly claims that there are criteria by which we may determine the truth when we have found it; and he aims to exhibit these criteria in the course of lectures in this volume. After assuming certain truths because they are primitive and necessary he has much to say respecting intuitive, inductive, and deductive truths, or those special methods of the reason by which conclusions are reached and tested. Strictly speaking, the author is an inductionist, and has been charged with carrying this method too far in his investigation of psychologic phenomena; but he has guarded its use in these discussions, and granted the joint influence of other methods for the ascertainment of final truth. The fifth lecture

is an attempt to apply testimony to the existence of the supernatural government in the world, and is a fitting close of the series, being a triumphant vindication of the Christian thesis of supernatural agency. The two volumes are companions, and should not be separated; the one is educational, the other philosophical, and both are Christian in aim and spirit.

Sonnenschein's Cyclopædia of Education. A Hand-book of Reference on all Subjects Connected with Education (Its History, Theory, and Practice), comprising Articles by Eminent Educational Specialists. The whole Arranged and Edited by ALFRED EWEN FLETCHER. 8vo, pp. 562. Syracuse, N. Y.: C. W. Bardeen. Price, cloth, \$3 75.

An English work, of which a copy of the American edition is before us. The editor has been assisted by a staff of writers which includes Professors James Sully and A. F. Munson, Dr. James Donaldson, Canon Blore, Sir Philip Magnus, Arthur Sidgwick, and Oscar Browning. Under the direction of the editor these writers have given a "telescopic rather than a microscopic" view of educational facts and theories, making it a practical manual of great value to those who prefer the facts without rhetorical elaboration and embellishment. This, however, will detract from its utility in the judgment of another class of students. As to the biographies here recorded we must express disappointment, for the articles on Cousin, Kant, Plato, and Francke, are incomplete in their facts and totally inadequate as general representations of these intellectual giants. It is even a greater disappointment to find that biographies of living educators are entirely excluded from the work. American educators are also a minus quantity, and there are other omissions that, taken together, make an argument against the work that it is unnecessary to amplify. However, it may be considered as a pioneer in the cyclopedic realm, and will be followed, without doubt, with something that will comprise the whole subject, do ample justice to both the living and the dead, and be a reliable guide in all matters pertaining to education in its historical and modern aspects. We would not, therefore, push it aside, but use it temporarily in the hope of its speedy improvement by the editor, or another work by other and more competent hands.

The Spirit of Beauty. Essays Scientific and Æsthetic. By HENRY W. PARKER. 12mo, pp. 252. New York: John B. Alden. Price, cloth, 75 cents.

This book is both a representation and a vindication of the æsthetical principle in the universe in opposition to that scientific degradation of beauty which marks the works of Darwin and Spencer. The author is a scholar in this field, and confronts his opponents with a courage and resources that prove him to be master of the situation. But his chief purpose is not mere antagonism to scientists who have misunderstood or ignored the fact of beauty, or ridiculed it as an hallucination. He has in view something higher than correction of false teaching on this subject; he means to show its realistic character and its relation to the divine

plan respecting the world. Beauty is more than an ornament; it is a moral quality, and a reflection of a spiritual ideal. With this in view he studies animals, races, crystals, art, life, both organic and inorganic, discovering the æsthetical spirit in operation every-where, and accomplishing by diversified forms and methods a specific moral and spiritual purpose. Professor Parker's psychology may not be acceptable to all scientists, but his philosophy of beauty is an antidote for the miserable materialism with which not a few cold-blooded speculatists have incrustated the beautiful in its physical, intellectual, and moral manifestations in nature and history. The book is an inspiration to healthy thinking.

Letters on Literature. By ANDREW LANG. Fcp. 8vo, pp. 200. London and New York: Longmans, Green & Co. Price, cloth, \$2.

Mr. Lang is a spicy writer, not so much on literature as on the producers of literature—*authors*. In a collection of letters, addressed to different persons who never existed, he freely speculates on authorship, both on its favorable and infirm side, taking Fielding, Longfellow, Keats, Virgil, Plotinus, Lucretius, and others as representatives of the different phases of experience in this sphere of life. He is brilliant, incisive, ironical, grave, and withal a strong critic of poets and prose writers. The reader will learn much of libraries, of the rise and fall of books, of the merits and defects of writers, and of the power and influence of the library spirit in the world. If a good student he will also learn the art of criticism as exhibited in Mr. Lang's literary work. He will discover the temper of authors, the purpose of criticism, and the relative value of prose and poetry. We cannot agree with the author in all his distinctions and judgments, but we prize his book for its chatty style, its literary *abandon*, its protest against the conceits of writers, and its quaint and cheerful acknowledgment of the worth of literature as a mighty force in civilization.

Shall We Teach Geology. A Discussion of the Proper Place of Geology in Modern Education. By ALEXANDER WINCHELL, A.M., LL.D., F.G.S.A. Professor of Geology and Paleontology in the University of Michigan; Vice-President of the Geological Society of America; Author of *World Life, or, Comparative Geology*, etc. 12mo, pp. 217. Chicago: S. C. Griggs & Co. Price, cloth, \$1.

Dr. Winchell is an acknowledged authority as a geologist, and a gentleman of eminent distinction in the world of letters. In this small volume he comes to the defense of his cherished science, maintaining not only that it should be taught in the public schools, but also that it conduces to a greater intellectual strength and development than the classics. It is, therefore, a contribution to the contest that has been raging for a short period between the two contestants, and is a forcible presentation of the superior value of scientific over classical study. While the conflict is not ours, and the classicists will have something to do to answer Dr. Winchell, we belong to the class who hold that there is in the curriculum no substitute for classical study if the mind is to be properly disciplined for a scholarly life.

The Order of Words in the Ancient Languages Compared with that of the Modern Languages. By HENRI WEIL. Translated, with Notes and Additions, by CHARLES W. SUPER, Ph.D., President of the Ohio University. 8vo, pp. 114. Boston: Ginn & Co. Price, cloth, \$1.

Sentence building is both a science and an art. It is amenable to rules such as rhetoric, grammar, and logic impose. The ancient orator and writer no less than the modern thinker and speaker observed them. The opinion has prevailed that the order of words in Greek, Latin, and other ancient literature is different from the rule as followed in modern literature. This book corrects the error, and shows what the natural order is, and gives proof that all languages more or less observe it. In this respect it is most valuable, and every scholar should possess it.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Lives of the Fathers. Sketches of Church History in Biography. By FREDERIC W. FARRAR, B.D., F.R.S., late Fellow of Trinity College, Cambridge, Archdeacon of Westminster, Chaplain in Ordinary to the Queen. In two volumes. Vol. I., 8vo, pp. 582. Vol. II., 8vo, pp. 556. Price, cloth, \$2.50 per vol.

Neander's method of writing Church history was to group the events of an epoch around some potential personality, and describe them, with all their lateral issues, in their relation to the inspiring figure, either as the producing cause or central influence of the same. Dr. Farrar writes biography so as in effect to produce the history of the Church during the first four centuries of the Christian era. For that history is inseparable from the fathers, who were the chief actors of every movement and the inspirers of all the progress that accrued to the Christian Church in that period. Thus, in this instance, biography and history are one, though the careful student will observe *lacunæ* on the historical side which he will be able to cover only by reference to a history strictly so called. If in its secondary character as history it is deserving of high commendation, considered as biography proper it must stand unrivalled among works on patristic literature, and displace all others on the shelves of one's library. With few exceptions it includes all the fathers who left any impression on the early Church, and whose influence survived to succeeding ages. In this respect it is comprehensive and well-nigh complete.

As to his biographical method, it is perhaps as efficient as any, for it is without special partisanship, and the author is so gifted with the historical sense that he finds it not difficult to consider the fathers from the new point of their own surroundings and times. He is not insensible to their deficiencies, but he avoids the dogmatic spirit, or that censorship of theological ideas which in pure biography would be a disqualification. His aim is to reproduce his subject, or victim, as he was in his own day, connecting him by natural ties to the movement or epoch with which his name is associated. The portraiture, therefore, is not forced but natural; not darkened or brightened to suit an historical position or to accommodate a dogmatic idea. The description is realistic, but the realism

almost dissolves in the rich, if not excessive, verbal representation of the facts. But Dr. Farrar cannot avoid an exaggeration of rhetoric, nor is it necessary that biography to be true should be as prosaic as a railroad time-table. Under this exuberance of linguistic foliage appears the ripe fruit of noble character and heroic deeds. In the first volume St. Ignatius, St. Polycarp, Tertullian, Origen, St. Athanasius, St. Gregory of Nazianzus, and others stand out like great pillars in the temple, strong, regulative, and representative of all the forces at work in their day, while in the second volume St. Basil, St. Jerome, St. Augustine, and St. Chrysostom are indicators of the triumph of scholarship and oratory in the Church. We have fulfilled our duty when, instead of adding more, we recommend these volumes to students of Church history as the most valuable that have appeared in these times, and to assure them that without a faithful use of the same they will be wanting in a proper equipment for future work.

History of Civilization. Being a Course of Lectures on the Origin and Development of the Main Institutions of Mankind. By EMIL REICH, Doctor Juris. With Illustrations. 8vo, pp. 554. Cincinnati, O.: Robert Clarke & Co. Price, cloth, \$2.

It is questionable if civilization has as yet had a true interpreter, but it is refreshing and instructive to study new interpretations of the historic spirit in humanity. Evidently, Buckle misinterpreted history; nor did Comte offer an improved conception of it; nor did Vico, though more scientific and less metaphysical, succeed in discovering the genius of progress; nor are Neander, Carlyle, and others to be followed in their grouping of events around towering individualities; nor is Professor Draper a safe guide on this intricate subject; nor is Guizot a solver of the riddle, though he illuminates the horizon of thought with many rays of light. Dr. Reich is a satisfactory lecturer on the history of civilization, and contributes resources and enthusiasm to the exposition of the institutions of mankind; but because he confines himself to "institutions" he fails to include all the operating factors in civilization, and hence fails to solve the enigma of the scholars. However, this limitation does not detract from the value of his work, because he clearly exhibits those working forces that have resulted in the dominant political, social, and religious institutions of mankind. Within his sphere his work is masterly, and the conclusions are logical and trustworthy. He sifts China, India, Egypt, Greece, and Rome for institutions, and finds them to be the products of certain animating principles that abide in all lands and in all ages; but it must be kept in mind that he is a theorist, as were his predecessors, and he sifts and interprets according to his predilection, which may or may not be exactly the divine standard of history. In his freedom with Christianity he betrays the theoretic spirit, as when (p. 411) he declares that "the momentous *historical* character of Christianity consists in its ecclesiastical institutions." The purpose of the author is to magnify institutions, the product of civilization, and thus confound them with the

initiative and fundamental principles, or the genetic spirit, of history. The book excites thought and combativeness, and is evidently the fruit of much patient research and honest thinking. Time spent in its study will not be wasted.

The Story of Phenicia. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford; Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 356. New York: G. P. Putnam's Sons. Price, cloth, \$1.50.

The story of Phenicia is more enchanting than romance. It carries us back to pre-Homeric times, when the little country rose into importance and maintained its national attitude for nine hundred years, succumbing then only to the superior power of the Romans, which crushed and destroyed all in its progress to universal dominion in the earth. Professor Rawlinson, though an historian of rare gifts, is unusually felicitous in the combination of the materials respecting the primitive and progressive civilization of this interesting country. He reproduces the people in their early struggles for existence, and characterizes their ethnic traits with singular discrimination and excellence. Under his pilotage we see Tyre, Sidon, Berytus, Tripolis, Akko, and other cities grow into large proportions; we trace colonial settlements in Cilicia, Spain, Sicily, Carthage, Sardinia, and elsewhere; we learn of Phenician enterprise on the seas, and of mercantile success on the land; we become acquainted with Baal and Astarte, and of the spread of a corrupt religion among the people; we also study the various contests of Phenicia with Assyria and Babylon, and its subjugation by the Persians, Greeks, and Romans; we examine their architecture, manufactures, language, and literature, and accept the conclusion (p. 348) that the Phenician race "was formed to excel, not in the field of speculation, or of thought, or of literary composition, or even of artistic perfection, but in the sphere of action and practical ingenuity." Phenicia was related to Palestine, and its people were related to the Hebrews. As a preliminary study in Semitic history we know of none in so brief a space so rich in contents and so valuable for its general information.

Mexico: Picturesque; Political; Progressive. By MAY ELIZABETH BLAKE, Author of *On the Wing, Poems*, etc., and MARGARET F. SULLIVAN, Author of *Ireland of To-day*. 12mo, pp. 228. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, cloth, \$1 25.

Mexico has not the reputation of furnishing the most picturesque scenery in the world, but the exquisite representation of its valleys and mountains, its cities and people, as given in the above volume, partly due to the eloquent appreciation of nature on the part of its writer, inclines us to believe that that ill-fated country has been too much neglected by the tourist and the student. The most interesting portion of the book, however, relates to the political history of the country, from the conquest to independence and the rise of the Government under a constitution, with the development of religion and education among the people. As this history is more important than mere description of scenery we think the

authors made a mistake in devoting more than three fourths of the book to picturesque Mexico and less than one fourth to its political affairs and institutions. It is readable, but a different arrangement would increase its value.

Henry the Fifth. By the Rev. A. J. CHURCH. 16mo, pp. 155. London and New York: Macmillan & Co. Price, cloth, 60 cents.

David Livingstone. 16mo, pp. 208. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Henry the Fifth takes us back five hundred years; David Livingstone is one of the great heroes of the present century. Reading these two books at one time we are able to compare the social and political differences of the two periods, to discover the influence of environment on character, and to learn the peculiar individual force of the two men here presented. Of many English men of action which Macmillan & Co. are bringing before their readers, the career of none is more interesting than that of Henry V., and the history of none is more providential and pathetic than that of David Livingstone.

MISCELLANEOUS.

Annual Report of the Board of Education of the Methodist Episcopal Church. Issued January, 1889. Pp. 95. New York.

The reports of the connectional societies of the Methodist Episcopal Church are historical, statistical, biographical, and prophetic: historical in that they relate the origin and achievements of the societies; statistical in that a careful summary of receipts and expenditures from the beginning until now is given; biographical in that the chief instruments and agencies of progress have fitting recognition in their pages; and prophetic in that from their history and the adoption of improved plans of work larger results may be anticipated in the coming years; and thus these documents are inspiring and helpful to those who are interested in the benevolent enterprises of the Church. We cannot particularize in our allusions to these publications, as they are numerous, and space is limited; but we can say that, commencing with the Missionary Society, the Methodist should read every page of its report if he would have an adequate idea of our missionary operations, and of the stupendous responsibilities resting upon the secretaries; nor can he omit in this connection the remarkable achievements of the sisterhood of the Church in foreign lands and in this country, as detailed in their respective pamphlets; he should then study our work in the South, among the whites and the freedmen, as furnished in the carefully prepared report of the Freedmen's Aid Society; he should take another opportunity to acquaint himself with the work of the Sunday School-Union as given in its Year-book; and, lastly, he will learn of the origin and meaning of "Children's Day," and of the work and scope of the Board of Education, if he will peruse its annual report now in circulation.

Sickness as a Profession. How Practiced by an Expert, and why Abandoned. By HOMER H. MOORE. 12mo, pp. 291. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

Dr. Moore, the sturdy thinker, has discovered the secret of much of the sickness that afflicts the human family, and offers in this work a prescription which, taken at any stage of the disease, in many cases, we are confident, will result in a cure. While all mankind are prone to infirmity and are doomed to die, there is an illness which is illusory of which multitudes are the victims, but of which few speedily perish, and for which, not a physician, nor medicine of any kind, is needed, but a common-sense belief in one's health, with suitable exercise and an abundance of nourishing food. The professional sick imagine themselves to be suffering when not a trace of pain is visible in feature or action, to be on the verge of dissolution when they have every prospect of outliving their neighbors, and are a source of trouble and expense to their friends that should not be imposed upon them. They must be treated, not as they desire, but according to the facts. Emerson's maxim, "Never name sickness," should be immediately taught them. The reader of this book will learn how a lady suffered all the experiences of an illusory sickness and by what means she was restored, and he may also learn "by her experience to avoid her example." We commend it as the best prescription-book for imaginative infirmities issued for many a day.

Simon Jasper. By MARK GUY PEARSE, Author of *Daniel Quorm*, *Mister Horn and his Friends*, etc. 12mo, pp. 251. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

A Damsel of the Eighteenth Century; or, Cicely's Choice. By MARY HARRIOTT NORRIS. 12mo, pp. 275. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

Simon Jasper is not one of the least of Mr. Pearse's works. *A Damsel of the Eighteenth Century* sets forth not only the characteristics of early English Methodism, but also the fashionable spirit and social usages of the period of the Wesleys.

Seventieth Annual Report of the Missionary Society of the Methodist Episcopal Church. For the Year 1888. Pp. 470. New York.

Nineteenth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. For the Year 1888. Pp. 144. Boston.

Seventh Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church. For the Year 1887-1888. Pp. 176.

Twenty-first Annual Report of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. For Year ending July 1, 1888. Pp. 96. Cincinnati.

Year-Book of the Sunday-School Union and of the Tract Society of the Methodist Episcopal Church. For 1888. Pp. 137. New York.

